

INDLELA ABABUNJWE NGAYO ABAFAZI KWIINCWADI ZEDRAMA ZESIXHOSA

NGU

FIKISWA FREELANCE NGQASE



Lomsebenzi yinxalanye yeemfuno zesidanga seMaster of Arts kwi-University
yaseStellenbosch

Umqeqeshi:

Dr PN Satyo

DISEMBA 2002

ISIQINISEKISO

Mna, usayine apha, ndiqinisekisa ukuba okuqulathwe kulo msebenzi umiselweyo ngumsebenzi wam ongalinganiswanga kwaye andizanga ndawunikezela kwaphela ngokupheleleyo okanye isahlulo sawo kuyo nayiphi na iYuniversity ngenjongo yokufumana isidanga.

ABSTRACT

This study examines representations of women in four Xhosa drama books, thus aiming at highlighting the interplay between culture and women's social space. A comparative approach is used to review the ways in which the Xhosa dramatists under study characterise women. Some of these representations suggest that women have the capability to achieve personal transcendence rather than accept the immanence imposed by stereotyped gender relationships. In these works, it is evident that writers can change the image of women by centralising them as active people who fight for their rights.

THE ASSIGNMENT IS ARRANGED AS FOLLOWS:

CHAPTER 1

Introduces the aim, the scope, the theories and the methods of the study.

CHAPTER 2

Deals with the development of plot and attention is paid to episodes in the four dramas. These episodes depict the different phases of the dramas. The dramas under study are evaluated critically by motivating their positive and negative aspects.

CHAPTER 3

Deals with woman as character in Xhosa dramas under study. A critical detailed analysis of the main woman character in each drama is undertaken.

CHAPTER 4

Presents depiction of Xhosa culture in the Xhosa dramas.

CHAPTER 5

Summarises the findings of the study which is the representation of women in Xhosa drama books.

OPSOMMING

Hierdie studie ondersoek voorstellings van vroue in vier Xhosa dramas met die doel om die interaksie te ontleed tussen kultuurverskynsels in die vrou se sosiale ruimte. 'n Vergelykende benadering word gevolg om 'n analise te doen van hoe die dramaturge wie se werke bestudeer word vroue karakteriseer. Sommige representasies van hierdie karakterisering dui aan dat vroue die vermoë het tot persoonlike transendensie, eerder as om die onmiddellikheid te aanvaar van gestereotipeerde genderverhoudings. In die dramas wat ondersoek is, blyk dit dat die skrywers in staat is om die beeld van vroue te verander deur hulle te sentraliseer as aktiewe mense wat veg vir hulle regte.

Die werkstuk word as volg georganiseer:

Hoofstuk Een gee 'n uiteensetting van die doelstelling, omvang, teoretiese raamwerk en metodes van die studie.

Hoofstuk Twee ondersoek die ontwikkeling van intrige en 'n analise word gedoen van die episodes in die vier dramas. Hierdie episodes beeld die verskillende fases van die onderskeie dramas uit. Die dramas word krities ge-evalueer en hulle positiewe en negatiewe aspekte word behandel.

Hoofstuk Drie ondersoek die vrou as karakter in die Xhosa dramas. 'n Gedetailleerde kritiese analise word onderneem van die hoof vroue karakter in elke drama.

Hoofstuk Vier ondersoek die uitbeelding van kultuur in die onderskeie Xhosa dramas.

Hoofstuk Vyf gee 'n opsomming van die hoofaspekte van ondersoek en die bevindinge van die studie.

ISISHWANKATHELO

Esi sifundo siza kubonakalisa indlela abantu basetyhini abavezwe ngayo kwiidrama ezine zesiXhosa ezichongiweyo, kananjalo siza kuveza indima ebalulekileyo edlalwe ngabafazi phakathi kwenkcubeko yoluntu kunye nendima abayidlalayo ekuhlaleni. Uchasaniso luthle lwenziwa kwesi sifundo ngenjongo yokwahlulahlula izimvo zababhali bezi drama zine. Ezinye zezi zimvo zichaza ukuba abafazi bangabantu abakwaziyo ukwenza into kwaye banesakhona, ifuthe lenkcubeko kwindlela ababunjwe ngayo liyavakala.

Zikhona iidrama ezikwazileyo ukubaveza abafazi njengabantu abangazibandakanyiyo nengcinezelo, abangakhange bahambisane nentetho yokuba indima yomntu ongumama isekhitshini kuphela. Kulo msebenzi, iyinyaniso into yokuba bakhona ababhali abakwazileyo ukutshintsha isimo somntu obhinqileyo baveze icala elihle kubo bayeke le nto yokusoloko beboniswa bengamakhoba, nabo abafazi kwezi drama bayakwazi ukuzixhwithela besilwela amalungelo abo.

ITHISISI IHLELWE NGOLU HLOBO:

ISAPHLUKO SOKUQALA

Sichaza injongo yesifundo, indlela esiza kuhlelwa ngayo isifundo, kwanokuphonononga ukuba iingcali ezithile zithini na ngesi sifundo.

ISAPHLUKO SESIBINI

Sijonga ukukhula kwempixano kwaye sijonge nzulu umba wamanqanaba kunye nesakhiwo sebali. La manqanaba ngawo athi achaze ukuba ibali lakhiwe njani. Ezi drama zithe zachongwa zezi ngcali ziphonononga nzulu ukuba ngenene abafazi banaso isakhono sokulwela amalungelo abo okanye abanaso, ngokuthi sivavanye izimvo zababhali bezi drama zine.

ISAPHLUKO SESITHATHU

Esi sahluko sibonakalisa umlinganiswa obhinqileyo kwincwadi zedrama ezichongiweyo. Indlela abunjwe ngayo umlinganiswa oyintloko ongumama kwidrama nganye ekhankanyiweyo.

ISAHLUKO SESINE

Esi sahluko siphonononga indlela evezwe ngayo inkcubeko kwezi drama zesiXhosa.

ISAHLUKO SESIHLANU

Sishwankathela yonke into ethe yafumaneka kwesi sifundo ngokuphathelele kumba wendlela abafazi ababunjwe ngayo kwiincwadi zedrama zesiXhosa.

DEDICATION

Lo msebenzi ndiwunikezela kumakhulu wam uNothemba Mary-Jane Ngqase intombi yaseMakhomazini, Oogqugqugqu, Oozithonga zithathu, Oodukana-mahlathi, uMaqhinebe. Kuwe ndithi nanko umsebenzi womzukulwana wakho. Ndibulela uThixo kuba kude kwalapha ekugcinile.

IMIBULELO

- ❖ Ndibulela kakhulu **kuDr PN Satyo** umqeqeshi wam. Kuye ndithi enkosi kakhulu ngokundinyamezela xa bendingumntu okhathazwa yimpilo phakathi kwezi fundo zam.
- ❖ Umbulelo ongazenzisiyo **kuProf NS Zulu**. Kuye ndibamba ngazo zozibini. Enkosi kakhulu ngayo yonke into othe wandenzela yona ndiqala ukufika apha eUniversity yaseStellenbosch. Yanga indlela yakho ingasoloko ikhokelwe ngamanqilo.
- ❖ Ndingamlibalanga **uMr MW Jadezwi**. Ubusoloko ungumzali kum ngalo lonke ixesha.
- ❖ **KuProf MW Visser** nakuye ndithi enkosi kakhulu ngendlela ebesisebenzisana ngayo kunye naye. **Nabanye bonke** abakhoyo kwi Department of African Languages endingabakhankanyanga. Utshaba ibe lixesha. Kwizihlobo zam ebendihamba kunye nazo kule ndlela nazo ndiyazibulela.
- ❖ Ndiyazidla kakhulu **ngeFamily yakwaNgqase**, kumama **notata wam** abangasekhoyo, umakazi wam **uBulelwa**. Kuwe ndithi enkosi ngokundikhulisa njengomntwana wakho. Kubazala bam **uViwe, Ntuthu, Luvuyo** nabo ndiyababulela ngenkxaso yabo.
- ❖ Kubantwana bakadade wethu **uNokulunga, uMsimelelo, Anelisa kunye nodade wethu uThabisa** nakubo ndithi "huntshu!!" ngenkuthazo ebendisoloko ndiyifumana kubo.

TABLE OF CONTENTS

	Page
ABSTRACT	i
OPSOMMING.....	ii
ISISHWANKATHELO	iii
DEDICATION	v
IMIBULELO	vi

Isahluko Sokuqala : Intshayelelo

1.1	Intshayelelo.....	1
1.2	Injongo yesifundo.....	1
1.3	Indlela esiza kuhlelwa ngayo isifundo	2
1.4	Siza kujonga ukuba yintoni inkcubeko	2
1.5	Isini sobuduna kunye nesobukhomokazi nendima edlalwa sisini.....	7
1.6	Yintoni isini.....	8
1.7	Yintoni ifeminisimu	10
1.8	Yintoni idrama	12

Isahluko Sesibini

2.1	Injongo yesifundo.....	14
2.2	<i>Indlal'namanyala</i> (M Lamati, 1994)	15
	2.2.1 Inqanaba lengabula-zigcawu	15
	2.2.2 Ukujiya kwezinto	17
	2.2.3 Uvuthondaba.....	19
	2.2.4 Isisombululo	20
2.3	Uncomo-gxeko lwesakhiwo sebali kwincwadi kaLamati, <i>Indlal'namanyala</i>	21
	2.3.1 Ingabula -zigcawu	21
	2.3.2 Inqanaba lokujiya kwezinto	22
	2.3.3 Uvuthondaba.....	22
	2.3.4 Isisombululo	23
2.4	<i>Umdlango</i> (Mtuze, 1976)	26
	2.4.1 Ingabula- zigcawu	26
	2.4.2 Ukuyondelelana kwezinto	26

2.4.3	Uvuthondaba.....	28
2.4.4	Isisombululo	28
2.5	Uncomo-gxeko lwesakhiwo sebali kwincwadi kaMtuzze, <i>Umdlana</i>	29
2.5.1	Ingabula- zigcawu	29
2.5.2	Ukuyondelelana kwezinto	30
2.5.3	Uvuthondaba.....	31
2.5.4	Isisombululo	31
2.6	<i>Inxeba lenkosi</i> (Nami, 1997)	32
2.6.1	Ingabula -zigcawu	32
2.6.2	Ukuyondelelana kwezinto	33
2.6.3	Ukujiya kwezinto	34
2.6.4	Uvuthondaba.....	36
2.6.5	Isisombululo	36
2.7	Uncomo-gxeko lwesakhiwo sebali	37
2.7.1	Ingabula-zigcawu	37
2.7.2	Ukuyondelelana kwezinto	38
2.7.3	Uvuthondaba.....	39
2.7.4	Isisombululo	39
2.8	<i>Inzonzobila</i> (Mkonto, 1988).....	40
2.8.1	Ingabula- zigcawu	40
2.8.2	Ukujiya kwezinto	41
2.8.3	Uvuthondaba.....	42
2.8.4	Isisombululo	43
2.9	Uncomo-gxeko lwesakhiwo sebali kwincwadi kaMkonto	44
2.9.1	Uvuthondaba.....	45
2.9.2	Isisombululo	45
2.9.3	Umxholo.....	47
2.10	Uphononongo / uhlolo lwezi drama ndizichongileyo	50
2.11	Uthelekiso lwezi drama zichongiweyo.....	51
2.12	Uphononongo lwezi drama	52

Isahluko Sesithathu

3.1	Injongo yesifundo.....	53
3.2	Indlela abunjwe ngayo owasetyhini kwincwadi kaMtuzze.....	53
3.2.1	<u>Nomthunzi</u> <i>Umdlana</i> PT Mtuzze 1976	53

3.2.2	<u>Nobantu</u> <i>Umdlana</i> PT Mtuze 1976	54
3.2.3	<u>Nomafa</u> <i>Inzonzobila</i> BB Mkonto 1988	54
3.2.4	<u>Nomatshawe</u> <i>Inzonzobila</i> BB Mkonto.....	55
3.2.5	<u>Umaghinebe</u> <i>Indlal'inyamanyala</i> M Lamati 1994	55
3.2.6	<u>Siphokazi</u> <i>Indlal'inyamanyala</i> M Lamati 1994	56
3.2.7	<u>Nonanti</u> <i>Inxeba</i> Lenkosi TA Nami 1997.....	56
3.2.8	<u>Nosizwe</u> <i>Inxeba lenkosi</i> TA Nami 1997.....	56

Isahluko Sesine

4.1	Injongo yesifundo.....	58
4.2	Inkcubeko ebonakalisiweyo kwidrama kaNami.....	58
4.3	Inkcubeko efumanekayo kwincwadi kaMtuzze	59
4.4	Inkcubeko efumanekayo kwincwadi kaMkonto	61
4.5	Inkcubeko efumanekayo kwincwadi kaLamati	62
4.6	Indlela isiko elibonakaliswe ngayo kwezi drama zine.....	63

Isahluko Sesihlanu

5.1	Umlinganiswa ongumfazi <i>kwiNzonzobila</i> - 1988	66
5.2	Abalinganiswa abangabafazi <i>kuMdlana</i> - 1 976.....	67
5.3	Indlela ababunjwe ngayo abalinganiswa kwidrama <i>kaNami</i> - 1997	68
5.4	Ukuzotywa kwabalinganiswa kwidrama <i>kaLamati</i> -1994	69
5.5	Ukubunjwa kwabafazi kwiincwadi zedrama zesiXhosa.....	70
5.6	Ugxeke lwabalinganiswa basetyhini.....	72
5.7	Isiphelo	72

IBHIBHLIYOGRAFI	73
-----------------------	----

ISAPHLUKO SOKUQALA

INTSHAYELELO

1.1 INTSHAYELELO

Esi sifundo siza kubonakalisa ukomelela kwabafazi kwiidrama zesiXhosa ezichongiweyo. Isifundo siza kuthi kananjalo sijonge ifuthe lenkcubeko kwindlela abunjwe ngayo umntu wasetyhini. Zikhona iidrama apho abafazi basoloko beboniswa bengamaxhoba kodwa zikhona nalapho iimeko abathi bavezwe khona bekwazi ukuzixhwithela nabo beme ngeenyawo besilwela amalungelo abo.

1.2 INJONGO YESIFUNDO

Iidrama endizichongileyo ziza kuthi zibonakalise ukungazijongeli phantsi kwabafazi nabo bayakwazi ukubonakalisa ifuthe labo kwezi drama ndiza kuzikhankanya. Abantu basetyhini bayazibonakalisa ukuba bangabantu abanesibindi bayakwazi ukumela into. Kwezi drama kuphuhliswa ukuba oomama basukile kulaa mgangatho wokuba ngabantu basekhitshini.

Injongo yesifundo kukuzama ukukhalimela ukujongelwa phantsi kwabantu ababhinqileyo. Abantu basetyhini basoloko bethathwa njengabantu abaxhomekekileyo, ababuthathaka ngengqondo, abangakwaziyo ukuzenzela nto, abangaphantsi kwamadoda, nabasoloko belulamele ukuphathwa. Ababhali bezi drama ndizichongileyo bazama ukuveza ukuba indawo yomntu obhinqileyo ayisekho khitshini kuphela nabo banakho ukuzimela. Bakwazile kananjalo ukubaveza abafazi njengabantu abangazibandakanyiyo nengcinezelo, bayivezile kwaye bayiphononongile kakuhle nenxaxheba enkulu edlalwa ngabafazi kwimibutho yasekuhlaleni.

Abantu abangoomama banayo indima enkulu abayidlalayo ekuqulunqweni kwemithetho, kwaye banalo igalelo ngezimvo zabo kwemithetho yeli lizwe. Ababhali bezi ncwadi zedrama bazama ukuveza iingozi zabantu abasabambelele emasikweni becinga ukuba balenza ngendlela eyiyo kanti kudala baphambuka endleleni. Injongo yesifundo kukuzama ukubonisa ukuba amaxesha ngamanye, abantu banokhanyiselo lwemfundo kwaye ngoku banamalungelo angawabo njengoko sikumZantsi-Afrika omtsha.

Le ngxoxo ilandelayo ibhekiselele kwindlela ababhali abasizobele ngayo isakhiwo sebali. Injongo kukuhlola indlela aba babhali abayiphonononga ngayo indlela ethile engundoqo ekwakheni umdlalo. Olu hlobo lubaluleke ngamandla ngokumangalisayo kuba imixholo evelayo kule midlalo ithi ibe nefuthe kwisakhiwo somdlalo. Ngeendlela ezithile ke kuyacaca into yokuba ezi drama zikwesi sifundo zinezinto ezibalulekileyo ezingenakujongwa nje. Nazi ezi drama zine zihlolwa kwesi sifundo zibhalwe kumaxesha ohlukeneyo.

- a) Mtuze PT 1976 ***Umdlango***
- b) Mkonto BB 1988 ***Inzonzobila***
- c) Lamati M 1994 ***Indlal'namanyala***
- d) Nami T A 1997 ***Inxeba Lenkosi***

1.3 INDLELA ESIZA KUHLELWA NGAYO ISIFUNDO

Isifundo siza kugxininisa kwindlela ababunjwe ngayo abantu basetyhini kwiincwadi zedrama zesiXhosa. Kananjalo isifundo siza kubonakalisa iindima abazidlalileyo kweli xesha lokhanyiselo. Izinto zitshintshile ngoku ngenxa yefuthe laseNtshona, nempucuko ekhoyo kule nkulungwane siphila kuyo. Siza kuthi siphengulule nenkcubeko efumanekayo kwezi drama. Yiyo loo nto endibangele ukuba ndichonge umsebenzi wegqala uMtuzé obhale idrama ngo-1976 ethi ***Umdlango***. Umsebenzi kaMtuzé ndithe ndawuhlanganisa nababhali beli xesha abathe babhala imisebenzi yabo apha ku-1990.

1.4 SIZA KUJONGA UKUBA YINTONI INKCUBEKO

Isifundo siza kuchaza ukuba yintoni inkcubeko, isini kunye nefeminisimu. Ndakugqiba ukuchaza oku ndiza kuphonononga ukuba ezinye iingcali zithini na ngokuchaza la magama mathathu.

UPayne (1997:1) ugxininisa athi xa echaza ngenkcubeko:

Culture is that complex whole which includes knowledge, belief, art, law, morals, custom and other capabilities acquired by man as a member of society.

Ngokutsho kukaPayne inkcubeko yenza ukuba sifunde apho sisuka khona nalapho sisuka khona, nalapho sinokuthi sifundisane ngamasiko nezithethe ekuhlaleni. Esi sifundo

ngenkubeko, sibonisa ukuba inkubeko yenza ukuba sifunde apho sisuka khona nalapho sinokufikelela khona xa sithe sasebenzisana singabanye, kwaye sifake inxaxheba enkulu ngokufundisana ngenkcubeko singamaqela ngamaqela abumbeneyo asekuhlaleni.

Ukanti uBrooker (1999:56) uthi xa echaza inkubeko:

Culture is therefore used to refer to individual's style of character, to a stage or artistic or intellectual development, to expressive life and traditions of a social group, to a social-historical broad epoch.

UBrooker xa echaza inkubeko ugxininisa kakhulu kwinto yokuba ichaza ubume bomntu ukuba ungumntu onjani, nendlela aziphethe ngayo ekuhlaleni kunye nendlela ubani awaqhuba ngayo amasiko nezithethe zasekuhlaleni. Inkubeko yinto efundwayo umntu athi akhule eyixelelwa ngabantu abadala kunaye ngamava, lowo uyixelelweyo uthi ayidlulisele kwisizukulwana esikhulayo ngokusirhabulisa kuvimba weenkonde zakudala.

UMunch noSmelser (1992:8) bachaza bathi ngenkcubeko:

People could understand one another, with one another, they did not have a common grasp of language, rules, interaction and cultural ingredients.

Abantu ngokutsho kwezi ngcali zingentla bekufuneka befundisiwe ngemvelaphi yabo ukuba basuka phi, beengobani ekuhlaleni ukuze bazane iingcambu zabo. Kuyo yonke loo nto abantu bayazana kwaye bayaqondana nangona bengabambelelanga kakhulu kwiyantlukwano yeelwimi zabo, imithetho yasekuhlaleni kunye nezinongo ezahlukeneyo zamasiko abo. Inkubeko yinto oyifundayo, yinto efundiswayo kwamandulo kusadliwa ngendeb'endala. Bekunyanzelekile ukuba abantwana abasakhulayo bafundiswe ngemvelaphi yabo ngokuxelelwa ngenkcubeko yabo ukuba yahluke njani kwezinye iintlanga. Yiyo loo nto iingcali ezifana noTaylor (1969:14) zingqina zisithi ngenkcubeko:

Culture is about learning, you learn from someone else.

Oku kungentla kungqina ukuba inkubeko uyayifunda nangokujonga iinkcubeko zezinye iintlanga kuba iinkcubeko ziyathungelana kwaye omnye umntu uyakwazi ukufunda komnye ngokunyamezelana ungajongeli phantsi inkcubeko yomnye umntu.

Kwakhona uTaylor (1969:21) ugxininisa athi ngalo mbandela wenkcubeko:

A culture has been defined as the sum total of similar individuals esotraits manifested by the members of the society. These sets of customs are called cultural traits, and within any culture they are linked with one into complexes, which in turn are interrelated with one another to form the whole culture.

Kwinkcubeko yakwaNtu sikhula sixelelwa ukuba inkcubeko ihamba nomntu njengokuba ekhula umzekelo kuMantla aseLesuthu inkcubeko yabo umntwana oyinkwenkwe okanye intombazana akavumelekanga ukuthetha nomntu omdala eme ngeenyawo, kufuneka agaqe ngamadolo. Umntu le nkcubeko kufuneka eyithobele kuba yinto ayixelelwa esakhula. Ukanti kwaXhosa umntwana omncinci akavumelekanga ukumjonga emehlweni umntu omdala xa ethetha, kuba kukholelwa ekubeni xa ungamjonganga ubonakalisa imbeko.

Kwakhona kwelinye icala uHudson (1980:73) uyazahlula-hlula iinkcubeko kuba uthetha ngenkcubeko yabantu abaMnyama eyahlukileyo kwezinye iinkcubeko ngendlela ethile ekuthethwa ngayo ngabantu. Ukungqina oku kuthethwa nguHudson inkcubeko yabantu abaMnyama yeyona kusathethwa ngayo kweli xesha lempucuko. Zikhona iinkcubeko ezithe zemnka neentlanga zasemzini abelungu ukutsho ngenxa yefuthe laseNtshona elithe laphucula iingqondo zomntu oNtsundu.

Kubalulekile ukuba ubani azazi iinkcubeko zabanye abantu kwaye azifunde ukwandisa ulwazi ngezinye iinkcubeko zeentlanga ezahlukeneyo. Oku ndingakuxhasa ngale ntetho ilandelayo kaWilliams (1961:56) xa echaza esithi:

There are three ways that you can define culture. Firstly, culture involves human beings, norms and values of the society. Secondly, there is a notion that says culture is the engine of the intellectual that can work specifically human thoughts and record experiences.

Amasiko nezithethe eentlanga ohluka-hlukene kodwa yonke loo nto uWilliams uyingqina kakuhle xa athi into ebalulekileyo kukuba inkcubeko ngoyena ndogo ubalulekileyo ekuhlaleni, kwaye ngokuthobela nokufunda iinkcubeko zabanye abantu sakuvuna lukhulu

sihlale sinamava neengcingane eziza kuhlala zihleli ezingqondweni nakwiincwadi zezembali.

Inkcubeko yinto eyenziwayo ngabantu abadibeneyo bohlanga oluthile. Xa sithetha ngenkcubeko sithetha ngemvelaphi yento ethile eyenziwayo ngabantu bakudala loo nto ithe yaqhubeka isenziwa nanamhla. Loo nto ithe yaqhubeka ixesha elide yade yathathwa njengesithethe nenkcubeko ngabanye abantu. Inkcubeko iyakwazi ukungafani njengoko nabantu beziintlanga ezahlukeneyo, isiko lomZulu alifani nelomXhosa njengoko nolwimi abaluthethayo lungafani. Oku ndingakungqina ngokuthi ndicaphule kule ntetho yale ngcali:

UTaylor (1969:30) ucaphula athi:

It is clear that cultures are not mutually exclusive bodies of customs among which precise boundaries can be drawn. Culture overlaps, there are cultures within cultures, and some differ from others only in small proportion of their customs.

Xa sithetha ngenkcubeko sithetha ngengcingane ekhulayo engqondweni yomntu njengokuba ekhula nje, nolwazi athi alufumane ekuhlaleni malunga namasiko nezithethe zakwaNtu. Kwaye ubani kufuneka ayixabise inkcubeko yezinye iintlanga angayijongeli phantsi okanye abone ukuba eyakhe ibaluleke ngaphezulu kunezabanye iinkcubeko. Kukwabalulekile ukuba kwiingingqi esihlala kuzo siyazi ukuba sihlala singabantu abanjani, abavela phi, inkcubeko yabo ithini sikwazi ukuhloniphana.

UWilliams (1981:74), Payne (1997:1) kunye noHudson (1980:73) bayavumelana ngokuzeleyo ukuba inkcubeko ingabantu, imvelaphi yabo nalapho bathi bafunde khona ngamasiko nezithethe zabo, yiyo loo nto inkcubeko ilulwazi olunzulu ekufuneka ubani efumene isiseko solu lwazi kwabadala.

Ukanti uWallis (1930) kunye noTaylor (1969) bahlukile kancinci kwezi ngcali zingentla kuba bathi inkcubeko ngumthetho othi ufundwe ngumntu ekuhlaleni. Umthetho yinto ethi yaphulwe nanini na ukuba kukho umntu ongafuniyo ukuwuthobela ukanti yona inkcubeko ayijiki ihlala ihleli. Umthetho uyaphulwa ngabantu ufana nje nesithethe kuba sona siyaphelelwa lixesha ukanti lona isiko alijiki. UFishman (1976:24) uza nombandela obalulekileyo wokuba ulwimi esinxibelelana ngalo xa sithetha ngoyena ndoqo

ubalulekileyo kwindlela abantu abaziphethe ngayo kuba sithi sisebenzise ulwimi ukuze sikwazi ukuqhagamshelana singabantu. Ulwimi sisixhobo esisetyenziswayo ukudibanisa imihlambi eyalanayo.

Ngokujonga le nkcazelo ingasentla, ulwimi sesona sixhobo sifundeka lula kwabanye abantu nabangelulo olu hlanga lwakho. Ulwimi, inkcubeko luyahambisana kunye kuba ziyazalana kwaye ubani akakwazi ukuzahlula. Inkcubeko, ulwimi kunye neengingqi esihlala kuzo ziyasebenzisana, asikwazi ukuzahlula kuba ulwimi sisiseko sonxibelelwano phakathi kweentlanga ezahlukeneyo. Asikwazi ukuthi ulwimi kunye nenkcubeko zahlukile kufuneka sazi kakuhle ukuba zisebenza kunye kuba ulwimi lusinceda kunxibelelwano esithi silwenze xa sidibene siziintlanga ezahlukeneyo.

Ulwimi lulo oluthi luncede abantwana abasakhulayo xa befuna ukunxibelelana bakwazi ukufunda amagama, akwazi ukufunda ngeendawo akhulele kuyo. Akuba ekwazile ukufunda ulwimi utsho akwazi ukuthetha nabanye abantu abathetha ulwimi olwahlukileyo kolu lwakhe.

Ulwazi ngemo yenkcubeko yabanye abantu yeyona ibalulekileyo ingakumbi xa uthe wenza uphando olunento ebambekayo. Ukufuna ulwazi ngenkcubeko yabantu usenza uphando kufana nqwa nokufuna ukwazi ngamasiko abo kunye nezithethe zabo abaziqhubayo.

UMunch noSmelser (1992:36) bathi xa bechaza ulwazi ngemo yenkcubeko yabantu:

Cultural theory is that part of contemporary culture that has been deprived to the society.

Le nkcubeko yokuphanda ibikade inqabe kakhulu kubantu basekuhlaleni kuba ebengekho umntu ovumelekileyo ukuphanda ngayo ngenxa yempatho kaRhulumente wangaphambili, kuba ke ngoku kukho uRhulumente woluntu wonke ubani unakho ukwenza uphando olunzulu ngale nkcubeko.

UPayne (1992:120) ubone ukuba:

Cultural anthropology is the behaviour of human species, their special needs and their cultural norms and values.

Ngale nkcazelo ingentla uPayne uzama ukubonakalisa izinto ezenziwa ngabantu mihla le ekuhlaleni. Inkubeko ithi ibonise amasiko nezithethe indlela abantu abawaxabise ngayo. Siye sifunde indlela abantu abanxiba ngayo, abathetha ngayo, abatya ngayo ukutya kwesiNtu. Yona le nkubeko yenza abantu ukuba babe ngamaqela apho bathi bafundisane khona ngenkcubeko yabanye abantu, kwaye bafunde nokwamnkela inkubeko yabanye abantu. Olu phando luye lwenziwe ziinzululwazi eziziingcali kwinkubeko nakwimfundo, ezi ngcali zithi zibonakalise iminqweno yazo emasikweni, zibonakalise imfundo umntu anayo zikwazi ukufumana into yokungena okanye ilungelo kwiingingqi nganye apho athi ahlule ulwazi lwakhe kubantu abazizifundiswa nakumaqela akhoyo ekuhlaleni (imibutho).

UTaylor (1964:4) uthi xa echaza le nkubeko:

Cultural anthropology is a descriptive and comparative study of world's culture.

Ingcali enguTaylor iyinabisa kakuhle le ntetho kuba inkubeko uyifanisa nenkqubo yesizwe edibanisa abantu basekuhlaleni ngobuchwephesha, nangezinto zasekuhlaleni kunye nangendlela abantu abakholelwa ngayo kwinkqubo yabo kweyabo inkubeko yasekuhlaleni. Inkubeko yasekuhlaleni yeyona ifundisayo kwaye iyinto enabileyo kakhulu ebantwini kuba abanye abantu banolwazi olungephi lwezinto ezixabisekileyo izinto ezifana nesiko le ntonjane, ukuthundisa, ungeno abantu abaninzi abanalwazi ngezinto ezinjalo bafuna imfundiso yasekuhlaleni.

Xa sithetha ngenkcubeko sibalisa ngamasiko, nezithethe, neziyalo zasemanyangeni, kuba amasiko maninzi. Inkubeko iba yinto umntu akhula nayo, ayixelelwayo ngabantu abadala abanamava. Umntu inkubeko athe wayifunda ngokuyixelelwa uthi naye akwazi ukuyidlulisela kwabanye abantu nakwisizukulwana esikhulayo. Ngenxa yokutshintsha kwamaxesha nezinye iinkubeko zithi zitshintshe. Kuthe kwakho ukutshintsha kwesiNtu ngenxa yokufika kweentlanga zasemzini abantu batshintshe amasiko nezithethe akusekho zintloni ebantwini, intobeko iyalambatha, ubuntu abusekho benza izinto ezimasikizi.

Izithethe namasiko zithe zaguqu-guquka ngenxa yokutshintsha nangokulawulwa ngamaxesha. Izizwe zibolekisana ngezithethe namasiko, kodwa sekunjalo akhona la masiko kungenakuze kudityaniselwane okanye kubolekiswe ngawo. Zikhona izithethe namasiko angaguqukiyo nokuba ubani angade afunde okanye aphucuke kangakanani na.

Inkcubeko bubutyebi besizwe, ukulahlwa kwayo, nokusengelwa phantsi kwayo, kudludlwe nenkcubeko yasemzini kukuphelelwa kohlanga sisidima, kutsho kube ngumdudo woononkala into engabonakaliyo. Kuya kuba kuhle xa sithe sawagcina amasiko nezithethe zethu siwaqwayite ukuze isizukulwana esilandelayo sikwazi ukungcamla.

1.5 ISINI SOBUDUNA KUNYE NESOBUKHOMOKAZI NENDIMA EDLALWA SISINI

Ukwahlulwa-hlulwa phakathi kwesini kwenza ukuba kubekho ukungalingani kwamalungelo phakathi kwabafazi kunye namadoda. Umntu oyindoda waziwa njengentloko yekhaya kwaye nguye oqulunqa imithetho, kwaye idla ngokuba nguye ogqibela ukuthetha. Umntu wasetyhini waziwa njengomntu wokugcina umzi, abantwana, apheke. Oko kungalingani kuko okwenza amadoda ukuba azibone ubukhulu ngolawulo kubafazi. Oku kwahlulwa-hlulwa kwesini iba yinto eqala umntu esakhula phakathi kwentombi kunye nenkwenkwe.

Umntwana oyinkwenkwe usoloko ethanda kakhulu ukuba ngakwicala likatata, aze oyintombazana ahambisane nomama. Esikolweni izifundo ziye zingafani amakhwenkwe adla ngokunikwa izifundo ezifana neZolimo, neZembali. Amantombazana adla ngokunikwa ezomthungo, nezifundo zokupheka kuba bekhula besazi ukuba indawo yomntu wasetyhini isekhitshini. Intombazana ibifundiswa indlela yokuziphatha, indlela yokuthetha kakuhle nabantu abadala basekuhlaleni. Kufuneka izibumbe, wona amakhwenkwe athetha rhabaxa akukho mntu uyinanzileyo leyo kuba naxa adlalayo akwanjalo kwaye akukho mntu uyijongileyo loo nto kuba bekusaziwa ukuba yindlela yokukhula.

1.6 YINTONI ISINI

Isini ngumahluko phakathi kobuduna kunye nesini sobukhomokazi intombi okanye inkwenkwe. Kubakho ukungalingani kwamalungelo phakathi komfazi nendoda ngenxa yesini sabo. Oku kwahlulwa-hlulwa kwesini yinto eqala umntu esakhula amakhwenkwe aye anikwe imisebenzi eyahlukileyo kweyamantombazana. Naxa kusenziwa imidlalwana amantombazana adlaliswa ngoonodoli ukanti amakhwenkwe adlaliswa ngemipu, neemoto. Umntwana oyintombazana usoloko engakwicala likamama ekhitshini efundiswa ukupheka, yena oyinkwenkwe usoloko esondele kutata kuxoxwa imicimbi edla umzi kuba uthathwa njengentloko yekhaya.

Ingcali enguHooks (1992:91) ungqina le ntetho ingasentla athi:

During the nineteenth century black leaders were concerned about gender roles. While they believed that men should assume leadership positions in the home and public life, they were also concerned about the role of black women in the racial uplift.

Esikolweni izifundo zabo zidla ngokungafani amakhwenkwe anikwa eZolimo, eZembali. Amantombazana badla ngokunikwa ezomthungo, nezifundo eziphekayo kuba bekhula besazi ukuba indawo yomntu oyintombazana isekhitshini.

OkaNicholson (1986:71) ugxininisa athi xa echaza isini:

What was obvious was the historical variation in gender roles, the traits and practises associated with women and men are varied widely from culture to culture. Even sexuality could not be understood in merely biological terms.

Ucalu-calulo olwaluqhubeka kubantu basetyhini lwenza ukuba abafazi baphoswe ngamalungelo abalulekileyo, apho bathe baphoswa khona zizikhundla eziphezulu ezithe zaxhanyulwa kakhulu ngabantu abangamadoda. Nanamhla basekho abantu abawajongela phantsi amalungelo abafazi kwaye zikhona iindawo ezingafuniyo ukubaqesha emisebenzini kuba bengabantu ababhinqileyo.

ULeesing (1994:157) ungqina athi ngale ntetho ingasentla:

The position of women in the society has not been recognised and there are still obstacles that oppresses women. The struggle for gender equality continues because a nation is not free until it's women are free and we still halfway there.

Ndiyangqinelana nale ntetho kaLeesing xa esithi zisekhona iindawo apho zibajongela phantsi khona abantu basetyhini. Ikhona nemisebenzi engafuniyo ukuqesha abantu abangoomama kuba besithi abasokuze bakwazi ukuwenza kakuhle umsebenzi. Ukulwela amalungelo abafazi kusaqhubeka nangoku kuba eli lizwe alikhululekanga ukuba abafazi abakakhululeki. Kwaye izikhundla ezikhulu zisaphethwe ngabo bantu babecinezele

abafazi umzekelo bakhona abafazi abafunde ubugqwetha, ubutshutshisi kodwa abafumani misebenzi kwizikhundla eziphezulu.

UHooks (1992:102) yena uthi:

Gender conflict between black women and men strengthens white supremacist capitalist patriarchy. Politically behind the times where gender is concerned, many black people lack the skills to function in a changing world.

Isini kukungalingani phakathi kwendoda nomfazi. Oku kungalingani kuthe kwenziwa yinkcubeko ethe yakhula kwiingqondo zabantu abakhangela bazalwe benjalo. Isini kukwahlulwa-hlulwa phakathi kwentombi nenkwenkwe ngokwemisebenzi yabo abayinikwayo ekuhlaleni. Ngenxa yesini abantu abangamadoda bathe bafumana imisebenzi ephucukileyo kunabantu ababhinquileyo, kodwa kule mihla kufuneka abafazi balwele amalungelo abo ukuze nabo bajongelwe phezulu ekuhlaleni.

1.7 YINTONI IFEMINISIMU

Ifeminisimu yimpembelelo yokulwela amalungelo abafazi nabo bakwazi ukuba babe nakho ukuba namalungelo angawabo ekuhlaleni. Le mpembelelo ithe yenza ukuba abantu basetyhini baphakame babhinqe omfutshane balwele amalungelo abo. Impembelelo yokulwelwa amalungelo abafazi ithe yenza ukuba abafazi baqine bathathe inxaxheba kumngcelele besiya ePitoli besilwela ukupheliswa kwamapasi. Loo mngcelele wawukhokelwe ngabafazi endingabalula khona amatsha-ntliziyo afana noLillian Ngoyi, Helen Joseph, yayingabo abaququzeleli abaphambili, kwaye uNgoyi yayikwa nguPrezidanti waseTransvaal owayephambili kumbutho wokulwela amalungelo abafazi.

Abo bafazi bakhwela uloliwe besiya KwiUnion Buildings ePitoli. Bafika apho bavuma ingoma yabo eqaqambileyo ababeyiqambile ethi "wathint'abafazi wathint'imbokodo Strydom uza kufa." Emva konyaka wafa, kwaye abafazi ngenxa yokuba ngabantu abanezibindi baqinisekisa ukuba banento yokwenza nokufa kwakhe. Ukufa kukaStrydom kunento yokwenza nabafazi kuba bekukho inkolo yokuba bangabantu abasoloko besayanyaniswa nobugqwirha.

Ukungqina le ntetho ingasentla ndiza kucaphula kule ntetho yale ngcali uMoi (1995:19) uthi:

Feminists are those women who were not afraid to fight for their rights and they were involved in protest marches and they were politically committed.

Ifeminisimu kukulwela amalungelo abafazi ukuze nabo abantu basetyhini babe nakho ukubonelelwa kwimisebenzi ekwizikhundla eziphezulu kupheliswe ucalu-calulo obelukade luqhubeka ngaphambili emisebenzini. Kwaye olu calu-calulo lulo olwenza ukuba abafazi baphakame balwele amalungelo abo.

UKemp kunye noSquires (1997:13) bachaza intetho kaHooks apho wayethetha khona eqinisekile esithi:

Feminism is the struggle to end sexist, oppression reflect's feminism's roots in the political aspiration of the women's movement, but is also already tempered by a concern to avoid assimilation to particular norms of dominant feminisms.

Nangona ifeminisimu apha emZantsi-Afrika ingeyiyo into evelayo isafihlakele iqhubekela phantsi, abafazi bathi bazenzela imibutho yokulwela amalungelo abo. Imibutho yabafazi inendima enkulu eyidlalayo ekuhlaleni kuba bayafundisana, kwaye bafundisa nabasetyhini abahlala ezilalini ukuba mabenze eyabo imibutho eza kulwela amalungelo abo.

Ndiza kucaphula kwiphephandaba iSowetan elalibhalwe ngomhla we-3 kwinyanga ka-Novemba ngo-1999 apho kuchazwa khona inkcazelo ngeli gama lithi ifeminisimu: (Feminism)

Feminism is about positive assertion of womanhood the pride of women's power:the relevance it has here and now, the strength women have to lead into the new millenium and expressions of femininity.

Oku kucatshulweyo yayingoyena ndoqo wengqungquthela yabafazi eyayibanjelwe eBeijing eChina apho umama uMadikizela - Mandela wayelapho eyokumela abafazi beli lomZantsi-Afrika. Kuloo ngqungquthela kulapho kwaxelelwa abasetyhini ukuba ubunye

ngamandla kufuneka babambisane ukulwa le mpembelelo yokucinezelwa kwabafazi kwaye abasetyhini abakho nxamnye nabantu abangamadoda basabahloniphile.

ULeesing (1994:16) ugxininisa kakhulu xa ethetha ngabafazi:

Women have shared guidelines to their families, they are responsible women and they are breadwinners in their families. Women have played a major role in education and increased their activities by playing major roles as mentors, and available in family planning.

Oyena ndoqo ukhathaza ezi ngcali ndizicaphuleyo zikhathazeke kakhulu kuzwe lonke yindlela abantu basetyhini abaphetheke ngayo ehlabathini jikelele. Baveza nento yokuba abafazi basephantsi kwengcinezelo engumangaliso ingakumbi kumazwe asakhulayo. Nangona abafazi bezama ngandlela zonke ukulwa ucalu-calulo abajongene nalo ekuhlaleni kodwa bayaluqonda uxanduva lwabo ukuba luselukhulu kakhulu.

1.8 YINTONI IDRAMA?

Idrama ngumdlalo omfutshane odlalwa eqongeni, awunaxesha lininzi kuba kaloku ixesha elibekiweyo liba lincinci kakhulu. Ndiza kuveza iimbono zeengcali ezahlukeneyo ukuba zona zithini xa zichaza umdlalo wedrama.

UPfister (1981:1) uthi xa echaza idrama:

It is the imitation of an action in speech, involving closed structures of time and space and a particular set of characters.

Ingxaki apho ikhoyo abalinganiswa bedrama bona baqingqiwe kuba ixesha lifutshane kwaye neendawo owenzelwa kuzo umdlalo zimbalwa kakhulu. Ungquzulwano phakathi kwabalinganiswa luba nomdla kuba abalinganiswa maxa wambi basoloko bejongene xa bethetha. Intshukumo yabalinganiswa iba mfutshane kakhulu ukonga ixesha.

UStyan (1965:25) uthi xa echaza idrama:

It finally offers the playwright an imaginative freedom in space and time, an unprecedented opportunity to juxtapose scene with scenes in striking and arrangements of place and mood, and to create a rhythm in his action controlling the very life of the play.

Idrama ngumdlalo odlalwa eqongeni okanye umdlalo ofundwayo ngabalinganiswa. Kwaye kufuneka xa kusenziwa umdlalo kulungiselelwe abaphula-phuleyo kunye nabo bawubukele eqongeni, nabo babukeleyo.

UScholes noKlaus (1971:4) bangqina le ntetho ingentla ngala mazwi:

Drama is influenced by the physical characterisation of the stage for which they are writing, actors by the size of the audience to which they are playing, and spectators by the point of view from which they are watching.

Kumdlalo wedrama intshukumo yabalinganiswa iba mfutshane kakhulu ukonga ixesha. Idrama iyakwazi ukukhawuleza isixelele ngendawo kunye nemo abakuyo abalinganiswa kwaye iyakwazi ukuzenzela umhlaba omkhulu wesingqi esilawula iintshukumo nobomi bomdlalo.

UBentley (1966:19) uchaza athi ngomdlalo wedrama:

All human happiness and misery does and must take a form of action. Otherwise it's existence remains unknown, and this is the great difference between drama and novel.

Umdlalo wedrama ngumdlalo owonwabisayo usoloko abantu ababukeleyo belindele lukhulu kuwo. Idrama ngumdlalo ofundisayo, obalulekileyo onika amava kwabo bawudlalayo eqongeni. Kwaye lo mdlalo wedrama ubaluleke kakhulu xa uthe wadlalwa eqongeni abantu bazibonele ukuba wenziwa njani. Ndingaqukumbela ndithi umdlalo wedrama unempembelelo enkulu oyenzayo kubafundi beencwadi zedrama kuba baye bafumane amava kunye nokulinganisa oko bebekubonile kudlalwa eqongeni ngaloo ndlela nabo bathi bazinike ithuba lokufunda izinto ezibalulekileyo kumdlalo wedrama.

ISAHLUKO SESIBINI

2.1 INJONGO YESIFUNDO

Injongo yesifundo kukuzama ukugxininisa kwindlela abhali beedrama zesiXhosa abasizobele ngayo isakhiwo sebali. Isakhiwo sebali kulapho umbhali athi asikrobise khona kokuqulathwe yincwadi. Olu hlobo lubaluleke ngokumangalisayo kuba kulapho sithi sijonge khona isiseko somdlalo wedrama impixano evelayo phakathi kwabadlali kunye nemixholo siye siyiphonononge. Ngeendlela ezithile ke kuye kuvele ngakumbi ukungadibani kweminqweno yabalinganiswa.

Isakhiwo somdlalo xa sithetha ngaso sithetha ngendlela iziganeko ezibunjwe ngayo ekwakheni umdlalo. Isakhiwo sebali sisiseko esiluphahla kumdlalo wedrama. UScholes noKellog (1966:207) basichaza ngolu hlobo isakhiwo:

Plot can be defined as dynamic, sequential element in narrative literature.

Kwisakhiwo sebali kulapho sithi senze khona uncomo gxeko, sijonge indlela umbhali aqhitele ngayo nalapho athe waphuma khona izandla ekubhaleni incwadi. Siye sijonge ukuba iziganeko zibonakalisiwe na, okanye ziyakwazi ukulandelelana ngendlela eyiyo. UForster (1954:86) uthi xa echaza isakhiwo:

Also narrative of events, the emphasis falling on causality.

Kwisakhiwo sebali kulapho sithi sijonge khona ukuba iziganeko ziyalandelelana kwaye isiganeko ngasinye siba ngunozala wesinye njengoko ingcali enguForster icaphule. Sijonga kananjalo ukuba umbhali ukwazile ukuveza ubuchwephesha bengqondo ngokuthi asebenzise izangotshe xa efuna ukuphuhlisa intsingiselo yedrama. Zonke iziganeko kufuneka zibe sisenzeko somba othile apha ebalini.

Yena uStevick (1967:141) ungena nzulwana xa echaza:

If this is granted, we may say that the plot of any drama is the particular synthesis effected by the writer of the elements of action, character and thought that constitute the matter of his invent.

Umbhali kufuneka akwazi ukubonisa imbangi yesenzo somlinganiswa apha kwisakhiwo sebali, kunye nokutshintsha kwemo yomlinganiswa. Isakhiwo sebali sibaluleke kakhulu kuba sisiseko kumdlalo wedrama.

2.2 **INDLAL' INAMANYALA (M LAMATI, 1994)**

Isakhiwo sebali kwincwadi kaLamati ethi **Indlal'inamanyala** yahlulwe yaneendima ezintlanu. Indima nganye yahlulwe yanemiboniso. Sifumana inqanaba lokuqala.

2.2.1 Inqanaba lengabula -zigcawu

Inqanaba lokuqala iba linqanaba lengabula-zigcawu lona liqala kwindima 1, umboniso-1 iphepha-1 ukuya ku-12. Kweli nqanaba kulapho sityhilelwa khona ukuba ibali lingantoni kwaye liqhubekela phi. Kwa isihloko esi sencwadi **Indlal'inamanyala** senza ukuba ube nomdla ufune ukuva okuqulathwe phakathi ebalini.

Umbhali kweli nqanaba usityhilela indawo apho ibali lenzeka khona, usibonisa ukuba lenzeka ezilalini. Sifumana inkintsela yexhwele kwindlu yalo, wasinika igama lexhwele ukuba nguMagrazula. Sizotyelwe kananjalo ubume bendlu yexhwele, siwunikiwe umfanekiso-ngqondweni weliso ibe ngathi siyayibona le ndlu izele iimfele zezilwanyana ezifana neenyoka, iintaka kunye neengcambu zamayeza. Oku ndingakungqina ngokuthi ndicaphule intetho kaMagrazula ethetha nesicaka sakhe uDlezinye:

Magrazula: Xa ungaselanga solisi maan yintoni ekubangela ukuba ukhande iyeza elinye imini yonke nobusuku bayo.

Dlezinye: Mna bendicinga ukuba inkosi yam noko iyalazi eli yeza ukuba lelona lakha lalushica kunawo onke amayeza.

Magrazula: Kaloku awakho amayeza akanakuthelekiswa nawakhe nawuphina umntu apha ehlabathini.

Indima i, umboniso i:ii

Kweli nqanaba lengabula-zigcawu umbhali usikrobisile kokuqulathwe yincwadi kuba zibekwa nje sifumana ingxoxo phakathi kukaMagrazula ixhwele kunye noDlezinye isicaka. Kule ngxoxo yabo uMagrazula unxunguphele ngenxa yeshishini lakhe elingahambi kakuhle. Masimve esithi:

Magrazula: Ishishini lam lingxamele ukungahambi kakuhle Dlezinye.
Dlezinye: Aa Magrazula ! Nam ndiyayibona loo ngxaki Mhlekezi.
Magrazula: Ingxaki enkulu esijongene nayo ke Dlezinye kukuba amapolisa
azizinxada-nxada, ezama ukuvala lo mthombo wezi ntloko.

Indima i, umboniso i:iii

Onke amalinge uMagrazula uwazamile okubaleka amapolisa, ngenxa yoko uthabatha isigqibo sokuba ayeke ukushishina ngeentloko. UMagrazula uphinda asebenzise ingqondo yakhe afune ukusebenza ngeentsana, kuwo lo msebenzi ufune ukusebenzisa abafazi. Oku ndingakuxhasa ngale ntetho.

Magrazula: Ingxakana nje esinayo yile yokuba kuza kufuneka sisebenzise
abafazi, izinto ezingenasibindi ke ezo.
Dlezinye: Abafazi banezibindi ukufa, nto nje abafuni ukuba iqondwe loo
nto.

Indima i, umboniso i:v

Eli nqanaba lengabula-zigcawu lilo elenza umdla kumdlalo wedrama ukuba ubheke phambili kuba sisoloko sifuna ukuqonda ukuba kuza kwenzeka ntoni kwinqanaba elilandelayo. Siyawufumana umoya webali ukuba ubheka ngaphi kuba sikrotyisiwe koku zakuthi kwenzeke ebalini.

Kwakhona kweli nqanaba sifumana ukuntshula kwezithole zempixano phakathi kukaMaqhinebe kunye nonyana wakhe uSiqhiwu. Olu ngquzulwano luphakathi kwaba babini ngunozala wendlala egqubayo phakathi kwekhaya. UMaqhinebe ulahle ithemba, uSiqhiwu yena uhleli ethembeni. Oku kufumaneka kule ngxoxo yabo:

Maqhinebe: Imbi ke le nto, ukuthi silamba kangaka kweli khaya, abe yena
ophezulu ethe rhoqo ukusifulathela.
USiqhiwu: Mhusa ukulahla ithemba mama.

Indima i, umboniso ii:v

Izithole zempixano ziye zikhula ngakumbi phakathi kukaMaqhinebe noSiqhiwu wade uMaqhinebe wafikelela kwisigqibo sokuba ahambe efuna umsebenzi. USiqhiwu naye wayezama kodwa umsebenzi awufumaneki lula kule mihla ngaphandle kokuba unyobe

abaphetheyo kulawulo kodwa uSiqhiwu wayengahambisani kwaphela nokunyobela umsebenzi.

Kweli nqanaba sifumana imeko esisiseko esiza kwenzeka kuba asifumani lunxibelelwano phakathi kwabalinganiswa ngenxa yokubetha-bethana kwezimvo zabo.

2.2.2 Ukujiya kwezinto

Inqanaba loyondelelwano silifumana kwindima-1, umboniso iii, iphepha-13 ukuya ku-37. Kweli nqanaba sifumana ukuba izinto ziyajiya ngoku uMagatyeni unina kaSiphokazi uxakekile uhamba eggiba ilali efuna ukutya kuba kaloku ikati ilele eziko emzini wakhe. Njengoko yonke into isoloko isemagxeni omntu obhinqileyo kufuneka engene ilali afune ukutya. Oku kufumaneka kule ntetho:

Siphokazi: Kutheni na ngoku mama wahlala ubusuku bonke phaya kuloSiqhiwu?

Magatyeni: Lo nto ke tana mna besele ndinexhala likaNondlela, ndisithi fan'ukuba uyaqhawuka umntwan'am yindlala apho akhoyo.

Indima i, umboniso iii:13

Kweli nqanaba izinto azihambi kakuhle phakathi kukaMagatyeni noMaqhinebe ngenxa yemeko yobume bezindlu zabo. UMagatyeni uhamba nzima kuba engenandoda kwaye imeko yakhe ifana nqwa nekaMaqhinebe. Ngenxa yale meko bakuyo bathabatha isigqibo sokuya kuthengisa erenkini, sigqibo eso esenza ukuba abantwana babo bazive beneentloni kakhulu kuba bona bafundile ngoku abazali bayathengisa erenkini. Oku ndingakuxhasa ngala mazwi:

Magatyeni: Uthi kaloku umhlob'am masiphindele emithwalweni erenkini.

Siphokazi: Hayi mama, ndixolele ukuba kuye kusebenza mna nasezikontrakini kunokuba wena uphindele kulaa msebenzi woonontyintyi.

Indima i, umboniso iii:14

Kweli nqanaba sifumana umsantsa okhoyo phakathi kwabazali kunye nabantwana kuba iminqweno yabalinganiswa ayidibani kwaye abazali bazama ukufundisa abantwana

ngeendlela zokuphila. UMaqhinebe ucebisa uSiqhiwu ukuba kufuneka baye egqirheni kuba esithi banomgqwaliso, uSiqhiwu akakholelwa emagqirheni kuba ungumntu wokhanyo, unemfundo, nempembelelo yefuthe laseNtshona. Le ntetho yabo ingasentla ndingayingqina ngala mazwi:

Maqhinebe: Sinomgqwaliso ekha'pha Siqhiwu. Kufuneka sifune umntu asinyange lo mgqwaliso ukuba siyafuna ukulungelwa zizinto esisizamayo.

Siqhiwu: Uxelelwe leliphi igqirha le yokuba sinomgqwaliso?

Maqhinebe: Kufuneka sifumane umntu wokusixilonga kuqala ukwenzela ukuba sinyangelwe into ecacileyo.

Siqhiwu: Ninyangelwe into eyazekayo, wena nabani ke ngoku?

Maqhinebe: NguMaqhinebe noSiqhiwu kaloku abantu abantu abahlala kulo mzi.

Siqhiwu: Andinakuya kuloo mfeketho mna.

Indima i, umboniso v:21

Kuya kukhula ngakumbi ukungadibani kweminqweno kaSiqhiwu kunye noMaqhinebe. Kuqala umcebise ngokuba anyobe umntu ophetheyo emsebenzini ukuze afumane umsebenzi, okwesibini umxelela ukuba mabafune igqirha libanyange banomgqwaliso. USiqhiwu nalapho akakholelwa tu kwaphela yile nto ayixelelwa ngunina.

Ngelixa lusiya lukhula ungquzulwano kuSiqhiwu noMaqhinebe, kwelinye icala sibona ukubhidana kukaSiphokazi noSirhezu. USirhezu ukhumbuza uSiphokazi ukuba kudala elindile ufuna bakhawulezise yonke into. Oku ndingakuxhasa ngala mazwi:

Sirhezu: Sithandwa masithethe into ephelayo kaloku.

Siphokazi: Sirhezu ndicela undimele sithandwa sam. Ayiyonyewe ilula le.

Sirhezu: Ndikumele kude kube nini Siphokazi? Uyakhumbula ukuba kunini ndikumela?

Indima 1, umboniso vi:ii

UMagatyeni naye akamnikanga thuba uSiphokazi, uthe xa esafuna ukubonisana naye wasuka wabhebhetha. Iziganeko ziya zikhula ngakumbi kuba uMaqhikizane ufikelwa nguSiqhiwu kwi-ofisi yakhe. USiqhiwu uxoxisa uMaqhikizane ngendlela aphatha ngayo

umsebenzi kaRhulumente. Sifumana utshintshiselwano lwamazwi arhabaxa phakathi kwesi sibini. Oku ndingakungqina ngale ntetho ingezantsi:

Maqhikizane: Andinaxesha lezibhadu-bhadu mna ezihamba zigqogqa ii-ofisi zabantu zingayazi into eziyifunayo. Uyandiva mfanandini?

Siqhiwu: Noko ke bawo bendingayilindelanga le mpatho inje emntwini osele ekhule njengawe lo nokutsho.

Maqhikizane: Kwedini!

Siqhiwu: Tata!

Maqhikizane: Uyinkwenkwe kabani le igeza kangaka?

Siqhiwu: Ndiyinkwenkwe katata, ukuba ndiyinkwenkwe phofu.

Indima ii, umboniso iii:37

Oku kujiya kwezinto kuko okuba ngunozala wovuthondaba kuba zonke iziganeko kweli nqanaba sele zifikelele enkcochoyini.

2.2.3 Uvuthondaba

Uvuthondaba luqala kwindima-2, umboniso-7 ukuqala ku-75 ukuya ku-89. Kweli nqanaba iziganeko zifikelela encotsheni. UMagatyeni noMaqhinebe baba usana lukaNozipho balusa kwaMagrazula ukuba lubulawe kuba befuna ubutyebi. Njengoko bengabantu ababhinqileyo basebenzise ubukrele-krele bengqondo bazijika eluntwini bazenza abongikazi kuba befuna ukufezekisa umsebenzi wabo. Oku ndingakwayamanisana nale ntetho:

Maqhinebe: Thina siphuma aph'ekliniki. Sithunywe ngugqirha ofikileyo phaya ukuba size kulanda olu sana.

Magatyeni: Kodwa ingathi iza kusibambisa le nto. Ndiyayoyika.

Maqhinebe: A suka! Akukho nto ungayoyikiyo wena. Woyika nesithunzi esi sakho. Usana silufumene ngoku.Cinga ngobutyebi obu uza kubufumana qha wena.

Indima ii, umboniso vii:76

UMagatyeni noMaqhinebe baluba usana lokuqala balusa kwaMagrazula, ngenxa yokufuna ubutyebi nangenxa yokuba befuna ukuqhubela phambili umsebenzi wabo ongcolileyo wobutshijolo.

2.2.4 Isisombululo

Kweli nqananaba izinto ziyasonjululwa. Eli nqanaba liqala kwindima-5, umboniso-4 iphepha-93 ukuya kwelama-103. Sifumana uMaqhikizane, uSiqhiwu, uSiphokazi bekwamantyi apho kuza kuthi kugwetywe khona uMaqhikizane ngezenzo zakhe ezigwenxa kumsebenzi kaRhulumente. UMaqhikizane uyagwetywa ngumantyi kuba kaloku ebesamnkela iimali ebantwini ngokungekho mthethweni. Oku ndingakuxhasa ngala mazwi:

Mantyi: Kodwa ke, bangaphi abantu osowubanyobisile ngaphambili waphumelela?

Mantyi: Kwesi sona sokunyobisa ngothando isityholo wenze into emanyungunyezi kakhulu.

Indima vi, umboniso v:93

UMaqhinebe noMagatyeni nabo badibana nosajini Ntamo. Ekugqibeleni iimfihlo zivelile kuba uMagatyeni akakhange akwazi ukuzibamba kusajini uthetha nje yonke into ibiqhubeka wabe yena uMaqhinebe eqine enyaleni kuba ke uhili uphumile ezingcongolweni ukutsho ihlebo livelile. Oku ndingakuxhasa ngala mazwi:

Ntamo: Khawothule lo mntwana ukhala emqolo mama ndimbukele, ungamhoyanga nakancinci ke loo nto.

Maqhinebe: Hayi, hayi wena` polisa

Ntamo: (Ebamba uMagatyeni, emntlokothisa emmisa ecaleni kukaMaqhinebe) Yim'apha ! Ndithe kuwe mama, kutheni amehlo akho ebaleka nje?

Indima vi, umboniso vii:102

Umthetho uyidlalile indima yawo kakhulu kuba sibona ukuba wonke ubani isono sakhe uye wasihlawulela.

2.3 UNCOMO-GXEKO LWESAKHIWO SEBALI KWINCWADI KALAMATI, INDLAL'INAMANYALA

2.3.1 Ingabula zigcawu

Eli nqanaba liqala kwindima-1, umboniso-1, iphepha-1 ukuya kutsho kwelama-12. Kweli nqanaba kulapho umbhali athe wasityhilela khona ukuba ibali lingantoni. Sityhilelwe kakuhle ngumbhali nendawo apho lenzeka khona ibali ukuba liqhubekela ezilalini, sifumana inkintsela yexhwele uMagrazula, kwa igama eli lichaza umntu onobukrele-krele bengqondo. Usizobebe kakuhle isimo sentlalo yabantu basezilalini, wasinika nomfanekiso wendlu yexhwele nomnye umntu uyakuba nawo umfanekiso-ngqondweni wendlu ezele iimfele zezilwanyana ezifana neenyoka, iingcambu zamayeza kunye neentaka. Uzamile kananjalo ukusizekelisela ngento esiyiqhelileyo nesidla ngokuva ngayo ixhwele kubomi bethu benene, akakhange akhethe into esemfihlakalweni kuthi. Umbhali ndimncoma kakhulu kule ndima ayenzileyo.

Kweli nqanaba umbhali usikrobisile kokuqulathwe yincwadi yakhe. Le ngcali ingezantsi ilichaza eli nqanaba lengabula-zigcawu ngolu hlobo. USatyo (1988:174) uthi:

Kwakhona umfundi uyakuphawula ukuba kuya kuthi kwalapha entloko kuphawuleke ukuvundiswa kwempixano eseyivele ngeempondo. Le mpixano ibaluleke kakhulu kumdlalo wedrama.

Izithole zempixano ziya zintshula kuSiqhiwu noMaqhinebe. Okokuqala abavani ngezimvo kuba uMaqhinebe ufuna uSiqhiwu anyobe ukuze afumane umsebenzi, yena akahambisani noko. Okwesibini, ufuna ukuba baye exhweleni nalapho uSiqhiwu akafuni nokuva oku kuba yena akakholelwa kwizinto zamaxhwele kuba ungumntwana onokhanyiselo lwemfundo. Umbhali usizobebe kakuhle abalinganiswa kwaye ubafake ngokweendawo zabo ezibafaneleyo. UJafta (1978:61) uthi xa exhasa ukubaluleka kwala manqanaba:

Kufuneka kubekho izinto ezitsala iingqondo zabantu nezidala umdla. Kufuneka iziganeko ezi zebali zibonise imbangi yesenzo esithile nesiqhamo sesenzo eso. Iballi lithungelane kungabikho ziganeko zifane zagxunyekwa nje, zingenanjongo.

Umbhali ukwazile ukubonisa imbangi yesenzo sikaMaqhinebe kunye noMagatyi kuba yindla ebangele ukuba bajike kwizimo zabo zokukhonza bahambisane nobugwenxa obungendawo.

2.3.2 Inqanaba lokujiya kwezinto

Inqanaba lokujiya kwezinto lona liqala kwindima-1, umboniso-3, iphepha-13 ukuya ku-37. Kweli nqanaba umbhali usizobeke kakuhle zonke iziganeko ezithe zehla kweli nqanaba. Iziganeko zakhe azilandelelani sithi sisajonge okuthile sibone kusibiwa abantwana, sisenomdla kuleyo sive ngokubanjwa kukaMaqhikizane siphinde sibuyele kwakhona kwamantyi. UPickering (1988:55) ugxininisa athi:

Umdlalo omfutshane uxhomekeke kwimeko akuyo umlinganiswa oyintloko. Kufuneka ke ngoko izinto zigajaze ukuhamba ukuya kuvuthondaba, kulandele isisombululo kwakamsinyane. ULamati ngenxa yokuba iziganeko zakhe zingalandelelani ndingatsho ndithi uhambisene kakhulu nale ntetho kaPickering, yena uleqe ukufumana isisombululo msinyane.

Ngenxa yale nkcazo ingasentla umdlalo wedrama awunamhlaba mninzi wokubalisa. Ngako oko ke umbhali womdlalo kufuneka ajonge ixesha, ajonge nendlela aza kubaqingqa ngayo abalinganiswa bakhe yiyo le nto iziganeko ezenzekayo zithi zikhawuleze.

2.3.3 Uvuthondaba

Eli nqanaba liqala kwindima-2, umboniso viii iphepha-75 ukuya kwelama-89. Ndiyamncoma kakhulu okaLamati kweli nqanaba kuba umxholo wakhe uye wawubhekiselela kakhulu kweli cala loluntu. Uzamile ukusibonisa izigigaba ezenziwa yindlala ukuba ngenene inamanyala. Isihloko sencwadi yakhe siyangqinelana nokuqulathwe yincwadi yakhe. Ingcali enguSatyo yona ithi xa ichaza uvuthondaba ukuba lelona nqanaba libalulekileyo kumdlalo kuba linomongo. Kwaye wonke ubani xa efunda umdlalo soloko ejonge usingaye apho iziganeko zithi zifikelele encotsheni. USatyo (1988:174) uzixhasa athi:

Uvuthondaba uluchaza njengeqondo lokugqibela lokutwebeka kwempixano.

Umbhali uzamile kakhulu ukusivezela iziganeko kakuhle kweli nqanaba, iziganeko zokubiwa kweentsana ziyokunqunyulwa iintloko kwenziwe ngazo amayeza, uDlezinye uzijikwa ubuso afakwe ubuso bexhego ngenxa yokuba efuna ukunyusa ishishini likaMagrazula. Ukubanjwa kukaMaqhikizane ngumthetho ngenxa yorhwaphilizo lweemali zikaRhulumente olungekho mthethweni. Inqanaba ngalinye umbhali ulivezile kakuhle kule ncwadi.

UCohen (1973:69) uthi uvuthondaba yinto esiyifanisa nenkcochoyi yentaba kwaye ibaluleke kakhulu kuthungelwano lweziganeko apho kuthi kubekho ukukhula kwentshukumo.

2.3.4 Isisombululo

Eli nqanaba liqala kwidima-5, umboniso-4 iphepha-93 ukuya kwelama-103. Kweli nqanaba umbhali usivezele iziphumo zeziganeko ebeziqhubeka apha ebalini. Isisombululo siyafumaneka kuba uMagatyeni noMaqhinebe babanjwa, ngesenzo sabo sokuba iintsana, uMaqhikizane ugwetyiwe ngezenzo zakhe ezigwenxa zorhwaphilizo lweemali zikaRhulumenteni. Oku ndingakuxhasa ngale ntetho. Ecaphula kuShipley, okaJafta (1978:93) uthi xa echaza eli nqanaba:

Kunyanzelekile ukuba amasoloty aqosheliswe. Impixano ebikade ibophene iyasonjululwa. Iballi alinakuphela esithubeni, lijinga.

Kweli nqanaba sibabonile abalinganiswa abafana noMaqhinebe, uMagatyeni, uMaqhikizane sibabone begwetywa ngumthetho. Ekugqibeleni iimfihlo zivelile kuba uMagatyeni akakhange akwazi ukuzibamba kusajini uthethe nje yonke into ibiqhubeka wabe yena uMaqhinebe eqine enyaleni kuba ke uhili uphumile ezingcongolweni ihlebo labo livelile. Ingcali efana noSatyo (1992:175) uthi xa echaza eli nqanaba:

Uvuthondaba siluthatha ngokuba kulapho kuqhinwe khona iqhina, icandelo lesisombululo sona singathi kukukhululwa kwelo qhina.

ULamati ubhale idrama yakhe ngexesha lokufumana komZantsi-Afrika inkululeko ngonyaka ka-1994 kuba uchaza urhwaphilizo olwenziwayo ngamagosa apheheyo kumaSebe kaRhulumente. Ndimncoma kakhulu ngesakhono anaso sokukwazi ukubhala

aphinde akwazi ukuba kwicala lomdlalo kanomathotholo owawubhalwe nguMandla Myeko ngo-1984 owawusithi uGonond'omkhulu apho uSigidi wahamba waya kuthwala , kwafuneka ebulele iintsapho yakhe ukuze afumane ubutyebi. Ezinye zezangotshe azisebenzisileyo zibufana nalo mdlalo.

Ndiyamncoma kakhulu ekusebenziseni ingqondo, nobuchwephesha kuba uthathe ubuchule bokubhala amabali osasazo wabhala umdlalo wedrama kuba ukwanguye nombhali wamabali eRadio. Ukwazile kwakhona ukudlwengula umxhelo wethu thina singabafundi ngesihloko esi sithi ndifunde, utsho ube nomdla wokuqonda okuqulathwe ngaphakathi.

Ukubhala kwakhe uLamati le drama noko ebesenalo ukhanyiselo lwethiyori yedrama. Enye into endimncoma kakhulu kuyo kukusebenzisa ulwimi olusulungekileyo. Kwaye ababhali bomdlalo basebenzisa kakhulu ubuchule bokubhala umdlalo wedrama kuba awunamhlaba mninzi wokubalisa.

Kwakhona incwadi yakhe isishiya phakathi silenga-lenga kuba bekufanele ukuba sibone utshintsho kwizimilo zikaMagatyeeni kunye noMaqhinebe. UMagrazula noDlezinye nabo besimele ukubona ukutshintsha kwezimo zabo sibabone befakwa emthethweni. UMaqhinebe uzotywe wangumlinganiswa ongumfazi onesibindi, ukwazile ukuyimela into kwade kwasekuqaleni nangoku sele ebona ukuba umqolo uphandle usazimisele ukuxoka.

UMagatyeeni uzotywe wangumfazi onentliziyo yentaka. Uyabufuna ubutyebi nto kunayo ufunyenwe bubugwala. Nangoku uSajini Ntamo adibana nabo uMagatyeeni uthetha zonke izinto ebebezenza engekabuzwa nokubuzwa oku.

USiqhiwu ube ngumfana omncinci okwazileyo ukulwa urhwaphilizo oluqhubekayo kumaSebe kaRhulumente. Akakho umntu ebelindele ukuba uSiqhiwu angahambisani nento yokunyoba kuba ungumntu omtsha, ophuma esikolweni onxanelwe umsebenzi kuba imisebenzi inqabile kweli xesha sikuli kodwa uzame ngandlela zonke ukubambisa izaphuli-mthetho.

USiphokazi ungumlinganiswa apha obhetye-bhetye olukuhleka msinyane ngenxa yemali kwaye uphuma kwikhaya elihluphekayo. Loo nto ke yinto eqhelekileyo kubanye abantu ababhinqileyo into yokulukuhleka yimali ngenxa yeemeko ezithile abaphila phantsi kwazo

abantu. USiphokazi ungejiwe nguSirhezu kodwa akaneli tu kwaphela ufuna ukutya imali kaMaqhikizane, kodwa uSiqhiwu wazama ukunqanda amanzi angangeni endlwini ngokuthi ambekele zonke izinto ezibalulekileyo apha ebomini bakhe ngaphandle kobutyebi.

UDlezinye kwagama eli lakhe ulilandele kakhulu kuba udlezinye yinyoka eyaziwayo ngobuhlungu nangoburhalarhume. UDlezinye ngumlinganiswa odlale iindima ezimbini emnye abe ngumfundisi aphinde akhande amayeza. Wazenza umfundisi kuba ezama ukufezekisa umnqweno wakhe wobutyebi noMagrazula ukuba ishishini labo likhule libheke phambili ngokuthi babulale abantwana abaziimveku ezingenatyala.

UMagrazula igama lakhe ulifanele kuba elixhwele elidumileyo. Uzotywe wangumlinganiswa onesibindi ophila kukubulala abantu, nabantwana abancinci kuba kulapho athi afumane ubutyebi ngokushishina ngeentloko zabo. Ungumntu onesibindi sokubulala imiphefumlo engenatyala.

UKheneli Sibane umngumlinganiswa olwa ulwaphulo-mthetho kuba uthe akuxelelwa ngorhwaphilizo olukhoyo kumagosa kaRhulumente wazama ukubambisa izaphuselane ezaphula umthetho. Watsho momthetho wadlala indima yawo. Uthe kwakulahleka abantwana watshutshumbisa amapolisa ukuba alale emkhondweni afumane abantwana abalahlekileyo. Kwelo phulo labo bathe bavuzwa ngemisebenzi emihle kuba amapolisa asoloko esayanyaniswa nokungabi nankathalo.

ULamati uzamile ukuyiphuhlisa kakhulu intetho ethi, "**Indlal'inamanyala**" kuba sizibonile iziganeko ezenzekileyo ngenxa yendlala.

2.4 UMDLANGA (PT MTUZE, 1976)

Isakhiwo sebali kwidrama kaMtuzze sithi sifumane amanqanaba. Sithi sifumane inqanaba lokuqala:

2.4.1 Ingabula-zigcawu

Inqanaba lengabula zigcawu liqala kwindima-i, umboniso-1 ukuya kwiphepha-4. Kweli nqanaba sifumana nje zibekwa ingxoxo ephakathi kukaNonanti kunye noFikele umyeni wakhe behleli eGoshen, siyivezelwe indawo apho bahleli khona. Kwakhona umlinganiswa

ongumqolo womdlalo uvela kwalapha ekuqaleni, uNomthunzi. Umchasi uFikele simbona naye ukuba uyoyisakala kwalapha ekuqaleni. Izithole zempixano zityaliwe kwalapha ekuqaleni kuba kukho unxunguphalo phakathi kukaNomthunzi noFikele. Oku ndongakungqina ngala mazwi:

Nomthunzi: Ndisiva ngeempukane eziluhlaza nje ukuthi lo mntwana waluka, wakha wayiva loo.

Fikele: Walukele phi na, Nomthunzi? Walukele embilini okwembila? Sisimanga sani eso?

Indima i, umboniso i:i

UFikele uzibuza imibuzo, kwaye umangalisiwe kuba njengayise kaLanga bekufanele ukuba ungumntu wokuqala ukulazi olu daba lokwaluka kukaLanga lungaziwa ngumfazi kuqala. Ingabula zigcawu yiyo eyenza ukuba umdlalo wedrama ubheke phambili kuba sisoloko sinombuzo kuba naku noFikele enomdla ude athi:

Fikele: Yid'uchaze, mfazi, khawuyeke ukushumayela.

Indima i, umboniso i:ii

2.4.2 Ukuyondelelana kwezinto

Eli nqanaba liqala kwindima ii, umboniso ii-ukuqala kwiphepha-4 ukuya kutsho ku-30. Kulapho izinto zithi zijiye khona, uFikele ungxamile ufuna ukudibana noLanga ukuba azokumbuza ukuba wolukela phi na. Oku kufumaneka kule ngxoxo yaba balinganiswa:

Fikele: Kwedini, Langa akuwuphenduli umbuzo wam.
Ndithi kuwe, wena ucinga ukuba uyindoda na ?
Ewe, hayi, ndise lona kwasibonda.

Langa: Ndiyindoda tata.

Fikele: Kutheni ndingayazi loo nto.

Langa: Ibe yimpazamo yam noko leyo, tata.

Indima i, umboniso ii:vi

Sikwafumana uxambuliswano phakathi kukaCikizwa noLanga. Le ngxoxo yolu xambuliswano kungokuba uCikizwa efuna ukuqonda ukuba uLanga wazana phina noNzame. Oku ndingakuxhasa ngale ngxoxo ingezantsi:

Cikizwa: Kanene, sithandwa, uNzame ngowaphi?

Langa : NguNzame omazela phi lo umbuzayo?

Indima i, umboniso iii:vii

Kwakhona izinto zijiya ngakumbi ngoku kuba uCikizwa uzama ukuqonda kuNobantu ukuba ingaba uLanga uyindoda ngenene na. Sikufumana oku kule ngxoxo ingezantsi yaba balinganiswa:

Cikizwa: Andikambuzi, kodwa ooNzame bathi usithela ngelithi walukele esibhedlele.

Nobantu: Ke xa athi walukile ukhathazwa yintoni ke wena kuloo nto? Akuyongcibi yaye akunguye nomlolongi-masiko amaXhosa. Wena wamnkela le nto uyixelelwayo ngumfana womXhosa, qha ke.

Indima ii, umboniso ii:14

Izinto ziyajiya ngamandla ngoku kuba uCikizwa othandana noLanga uqumbile, kwaye unento emtshisayo afuna ukuyibuza kuLanga. Le ntetho ndingayixhasa ngale ngxoxo ingezantsi:

Cikizwa: Kukho amahum-hum athi uyinkwekwe Uthini ngaloo nto.

Langa: Ndithini ngamahum-hum okanye ngobukhwenkwe.

Cikizwa: Ngazo zombini ezo zinto.

Langa: Andithethi nto.

Cikizwa: Uyavuma ukuba uyinkhwenkwe?

Langa: Hayi.

Indima ii, umboniso iii:18

ULanga usuke waxakeka ngakumbi kuba uCikizwa uvele wamhla entloko kodwa kuyo yonke loo nto usuke wampholela wamphendula yonke imibuzo ambuza yona.

2.4.3 Uvuthondaba

Uvuthondaba luqala kwindima-4, umboniso-ii ukusuka ku-31 ukuya kutsho ku-34. Eli nqanaba ngoyena ndoqo webali, apha kweli nqanaba akukho kubuya umva zonke iziganeko zifikelela enkcocheyini. Kwidrama kaMtuzi isikrokro sikaPhumi noNzame sibonisa isibindi namagunya okufuna uLanga ukuba ngenene uyiyo na indoda. Okokuqala bambuzile ngobudoda bakhe bade bamgrogrisa ngokumthintela xa efuna ukuhamba. Sikugaphela kule ngxoxo yaba balinganiswa:

Phumi: Mna ndaluka, sibali kunjalonje wonke ubani uyayazi loo nto. Ndingakubonisa nakwincwadi yam yeziganeko zemihla ngemihla apho ndabhalala khona mhla ndabethwa ngodini ngamadoda amakhulu.

Langa: Akukho nto ndiza kuyithetha, niyandiva? Ukuba benifuna ukuqonda into endiyiyo ngenayibuza kudala. Ngaphaya koko anibuzi nto nangoku niyandixelela ukuba ndiyinkwenkwe, amadoda nini.

Indima vi, umboniso ii:31-32

2.4.4 Isisombululo

Eli nqanaba liqala kwindima-4, umboniso-iii, ukusuka ku-34 ukuya ku-66. Kweli nqanaba sibona uCikizwa esiya kucela uxolo kuLanga, evuma ukuba ooNzame noPhumi bazamile ukumahlukanisa naye uLanga. UCikizwa ukuvumile ukuphakama kwakhe, kwaye uthe ebona ukuba bathoba umgangatho wakhe kuba ebeyintombi ethanda ukungenela oonobuhle phaya eSada kodwa yena wasuka walukuhleka msinyane ziintetho zabanye abantu angenabungqina bazo.

Utata uMpinda uze nesisombululo kuba yingwevu endala elaziyo isiko lakwaNtu, kwaye ibisele inguye umntu onolwazi lwezinto kwaye xa kukho ingxaki njengamntu unamava abantu bebemndwendwela bembuza izinto zesiNtu kulo vimba wamava anawo. Oku ndingakunxulumanisa nale ntetho yakhe:

Mpinda: Inye kuphela impazamo eye yanyebelezela yangena ezingqondweni zabantu le yokucinga ukuba ubudoda kukwaluka nje kuphela. Unotshe! Ukwaluka akudali budoda yaye kulilize ukuba akuphumelelanga ekuveliseni ubuntu obutsha kulowo walukileyo.

Indima vi, umboniso iii:64

Ingwevu enguMpinda ibingumntu omdala, onobuncwane kuvimba wakhe okwazileyo ukusicacisela isizwe xa siphambuka endleleni kuba ubaxelela ngeli gama lithi ubudoda ukuba livela phi na nto ke leyo engaziwayo sisizukulwana esitsha.

2.5 UNCOMO-GXEKO LWESAKHIWO SEBALI KWINCWADI KAMTUZE, UMDLANGA

2.5.1 Ingabula –zigcawu

Eli nqanaba liqala kwindima-1, umboniso-1 ukuya kutsho ku-4. Kulapho umbhali athe wasityhilela khona ngomlinganiswa onomqolo apha encwadini, mlinganiswa lowo amenze wangumntu obhinqileyo uNomthunzi. Ukwazile ukumveza kakuhle uNomthunzi emela naye icala lakhe kuba njengamzali kaLanga naye unayo inxaxheba ekufuneka eyithathile. Umcimbi wokwaluka kwaXhosa yinto efihlakeleyo exatyisiweyo ngabantu basebuhlanti ayixoxwa nabafazi, kodwa apha uFikele yonke into uyiva ngomfazi wakhe.

Sivula nje incwadi umbhali usinikile kwalapha kwingabula-zigcawu ukuba uFikele utata wekhaya, usadla ngendeb' endala usabambelele emasikweni, ukanti uNomthunzi uphila kumaxesha okhanyo kuba akaboni sikhwasilima xa unyana wabo elukele esibhedlele. Masimve esithi:

Fikele: Andazi nto ngokwaluka kwakhe. Mhla wafika ndiyamalusa qha ke Walukele phi ndiphi mna yise? Ziintloni zantoni ezi andifaka kuzo? Kungatshiwo nokuthi waziba ngokwesiko lesiXhosa koko kuthiwe walukele esibhedlele! Yindoda ke leyo? Uyaya ebhumeni.

Nomthunzi: Sebesaluka njalo kulo lonke eli lizwe.

Fikele: Wena sowude uthethe ngentombi ayibonileyo kuxa wawumbona esalukela phi? Latshiswa ngubani ibhuma lakhe? Yayingubani ingcibi? Lingubani ikhankatha?

Nomthunzi: Usadla ngendeb'endala ukuba uphelele apho.

Indima i, umboniso i:iii

Le ncoko yaba babini izicacisa gca iinjongo zombhali. Uva kwa ukubetha oku kolwimi ukuba azitshotshelani phakathi kukaFikele kunye nenkosikazi yakhe. UFikele umile ukuba uyakumalusa uLanga kuba akakhange aye ebhumeni, kuba kuye ufana nomntu ongalukanga. UNomthunzi uyamxelela ukuba akaboni hlazo kuloo nto, into anayo uFikele ungumntu wakudala.

Umbhali ndiyalincoma kakhulu igalelo lakhe lokuba abonakalise indima edlalwa ngoomama kulo mbandela kuba abazange bawufumane umyolelo wokuba bangathabatha inxaxheba kumcimbi onje ngalo. Umlinganiswa onguNomthunzi udlale indima enkulu yiyo loo nto ingcali enguHilliard (1976:366) igxininisa ngolu hlobo xa ichaza:

Umlinganiswa yeyona nto ibalulekileyo kwintshukumo yomdlalo.

2.5.2 Ukuyondelelana kwezinto

Eli nqanaba liqala kwindima-1, umboniso-ii ukusuka ku-4 ukuya ku-30. Umbhali usizobebe kakuhle zonke iziganeko ezithi zisikhokelele kuvuthondaba. Isiganeko ngasinye ukwazile ukusibonakalisa ukuba ngunozala wesinye, kwaye zikwazile ukuliqhuba ibali. Xa zichaza ngoyondelelwano sithetha ukuba iziganeko ziya kuvuthondaba ngenxa yokuba umlinganiswa oyintloko usebenzise ubukrele-krele bengqondo. UPickering (1988:55) uthi xa echasa oku kungentla:

Umdlalo omfutshane uxhomekeke kwimeko akuyo umlinganiswa oyintloko. Kufuneka ke ngoko iziganeko ziqosheliswe ukuya kuvuthondaba kulandele isisombululo kwakamsinya.

Ngale ntetho ingasentla uPickering uzama ukuveza ukuba umdlalo wedrama awunamhlaba mkhulu wokubalisa, kwaye unabalinganiswa abaqingqekileyo. Ngenxa

yoku kuba lula ukufumana umlinganiswa oyintloko, kuba ixesha lokunaba abanalo xa bebhala idrama.

2.5.3 Uvuthondaba

Inqanaba lovuthondaba liqala kwindima-4, umboniso-2 ukusuka ku-31 ukuya ku-34. Ndiyamncoma kakhulu okaMtuze kweli nqanaba kuba umxholo wakhe uye wawubhekisa kakhulu kwicala lentlalo yoluntu. Umxholo ungobudoda kwaXhosa. Ukuzama kwakhe ukuphuhlisa into azama ukuyithetha uye wanyanzeleka ukuba adale ungquzulwano phakathi kwabantu abasadla ngendeb'endala kunye nabantu abaphila kula maxesha empucuko yaseNtshona.

Uzamise ngako konke anakho ngabalinganiswa ukusenzela umfanekiso- ngqondweni ngokuba asizobele kakuhle lo mcimbi ngonguzulwano. Kwaye umbhali usichazele kakuhle ukuba awukho umahluko phakathi komntu owalukele ehlathini kunye nomntu owalukele esibhedlele ngezenzo zabalinganiswa bakhe kuba uthi, umntu uba yindoda ngezenzo zakhe. Ndimncoma kakhulu okaMtuze kuba uyayicacisa into yokuba abantu akufuneki bacinge ukuba umxholo ungolwaluko, incwadi ithetha ngobudoda into engaphaya kolwaluko.

2.5.4 Isisombululo

Linqanaba apho izinto zithi ziconjululwe khona. Eli nqanaba liqala kwindima-4, umboniso-3 iphepha-34 ukuya kwelama-66. Umbhali uzama ukusiphuhlisela ukuba amaxesha ngamanye ngoku, masizame singabantu ukutshintsha sihambe namaxesha sijonge nokutshintsha kwezinto. Umbhali uzama ukubonakalisa ukuba umntu owalukele esibhedlele makangajongelwa phantsi, naye yindoda uyafana nalowo walukele ebhumeni, eyona nto iphambili zizenzo apha emntwini ukuba ingaba ziyangqinelana na nesimo sakhe.

Siyakufumana konke okulindelekileyo apha kulo mdlalo kaMtuze, umyalezo wakhe ukwazile ukuwuhambisa eluntwini wasixelela kananjalo ukuba ubudoda yinto engaphaya kolwaluko.

Le ncwadi ibhalwe ngonyaka ka-1976 kodwa andiqondi ukuba okaMtuzi wayenolwazi lwethiyori yedrama kodwa ke njengamntu onamava apha ekubhaleni iincwadi zedrama kunye namabali amafutshane, nezinye uye waphuma izandla ekucwangciseni umsebenzi wakhe ngendlela esemgangathweni nokwinqanaba lokufundwa. Isihloko sencwadi kaMtuzi ethi **Umdlango** siqulathe lukhulu ungekayifundi kuba kwaXhosa umdlango siwazi ingumkhonto wokwalusa amakhwenkwe, iingqondo zikhawuleza zicinge ngolwaluko kanti umbhali akathethi ngaloo nto uthetha ngobudoda.

2.6 INXEBA LENKOSI (TA NAMI, 1997)

Isakhiwo sebali kwincwadi ethi **Inxeba lenkosi** singasahlula sibe nala manqanaba alandelayo.

2.6.1 Ingabula –zigcawu

Eli nqanaba liqala kwindima-1, umboniso-1 ukuya kutsho ku-22. Kweli nqanaba siyini kiwe inkcazo yento ekubanjweni ngayo kwalapha ekuqaleni, umcimbi wobulawu, indawo ebanjelwe kuyo intlanganiselo, abalinganiswa abaphambili. Lilonke nesimo sentlalo sisivezelwe ukuba intlalo yeyasezilalini. Imbangi yokuba sazi sifumana amadoda ahleli ngasebuhlanti, amahashe. Sifumanisa kananjalo ukuba amaphakathi ngabantu bakudala basakholelwa ukuba bangayikhethe inkosi umfazi othandwa ngabo.

Olu krutha-kruthwano luphakathi kwamaphakathi akomkhulu lufukama imeko esisiseko sokuza kwenzeka kuba uNgubengwe inkosi yamaMfengu ubone uNosizwe intombi yamaXhosa, kanti amaphakathi afuna atshate intombi kasibonda kwaye kunyanzelekile ukuba kubekho ungquzulwano phakathi kwaba balinganiswa kuba bohlukile ngezimvo.

UNgubengwe ebesele ezixelela ukuba uNosizwe uza kuba ngumfazi wakhe akaboni yimbi intombi ngaphandle kwakhe. Masimve esithi:

Ngubengwe: Siso kanye eso sizathu sokukusindisa kwam wena unjengentyatyambo ephakathi kotyani kwilizwe loobawo ukuze liqaqambe ilizwe ngawe.

UNgubengwe umfanisa uNosizwe nentyatyambo athe wayichonga kwezinye kuba umbona uNosizwe njengomntu onokukwazi ukuqaqambisa isizwe ngothando lwakhe naxa athe wamthatha wangumfazi uyakukwazi ukwakha isizwe samaMfengu.

Kwalapha kwingabula –zigcawu siyawufumana umoya webali ukuba ubheka ngaphi kuba akukho luqhagamshelwano lwezimvo phakathi kwamaphakathi akomkhulu, ahlulelene phakathi amanye ahambisana nenkosi, amanye asabambelele esikweni. Sifumana ukubetha-bethana ngamazwi arhabaxa. Oku ndingakungqina ngale ngxoxo:

USongo: (Esithi fixi ngumsindo) Uyazi ukuba ninaNgxabi niyathanda ukuzenza iinkonde apha kuthi!

USandla: (Epholile) Kanti kwedini andiyiyo? (Ancume) phofu ke kwedini noko ungumdlungu odlekayo kuba ke naku uvile umkhuluwa wakho xa ethetha nawe!

USongo: (Ecaphuka) Suka ! Ndive ntoni?

Indima i, umboniso i:iii

2.6.2 Ukuyondelelana kwezinto

Eli nqanaba liqala kwindima-2, umboniso-4 ukusuka ku-25 ukuya ku-55. Umlinganiswa oyintloko uNgubengwe ujongene nabachasi bakhe amakhwenkwe akwaBhaca, makhwenkwe lawo athe abulala iintombi zamaXhosa ngokumasikizi kuba besithi babuyisa iinkomo zooyise ezaxuthwayo ngamaXhosa. UNgubengwe akahambisani nemfazwe kuba ungumntu othanda uxolo. Oku sikuqaphela kule ntetho ingezantsi:

UNgubengwe: Ndithi khululekani magorhandini! mna andinqweneli limbi igazi ngaphezu kweli sele niliphalazile, hambani ngoku.

Indima i, umboniso i:xi

Iziganeko eziqhubekayo ngunozala wesinye kuba unkosi uNgubengwe ujongene nongquzulwano namakhwenkwe akwaBhaca, aphinde abhidane namaphakathi kuba amanye ahambisana nokuba inkosi izizekele intombi eyithandayo, amanye afuna ukuyibonela. Ndimcaphula esithi:

UDlamini: Ndifuna ukubuza umbuzo kuqala ukuba ingaba inkosi niyibinele na kuqala umfazi? Ukuba ke anikayiboneli ingaba sele imbonile na yona? (ahlale)

Indima ii, umboniso iii:40

Izithole zempixano zibe ngunozala wongquzulwano phakathi kwamaphakathi kunye nenkosi. URhadebe apha ngezantsi uzama ukuwacenga amaphakathi ukuba ehlise amaphaphu kuba lo mcimbi wobulawu kufuneka bawuxoxe ngobulali. La mazwi ndingawaxhasa ngale ntetho:

Rhadebe: Ndonicela ke bantwana benkosi ukuba nindiphulaphule, izolo singabanye sibe siphethe inyewe enditsho ndaba mathidala ndaziva ndimadol'anzima.

UMiya uzama ukubakhumbuza ngale nto kuthiwa lisiko ukuba lidala linenkqayi kwaye akukho nto iyakuphinda ijike kubo. UMiya uthi xa ebakhumbuza:

UMiya: E-e-e, nto zikaNgangesizwe ndiyaphinda ndithi kuni thina singala maMfengu kwanele ngala mabali sele enzekile kweli lizwe loobawo, kwanele ngemiyolelo nto esiyifunayo thina ngumfazi wenkosi walapha ngokwesiko nesithethe hayi ngokuba ndinguMiya isiduko.

Indima ii, umboniso iii:42

2.6.3 Ukujiya kwezinto

Eli nqanaba liqala kwindima-3 umboniso-1 iphepha-59 ukuya ku-100. Apha kweli nqanaba izinto ziya zisiba senkcocheyini kuba sijongene novuthondaba. Izithole zempixano ziya zikhula ngakumbi phakathi kukaNonanti unina kaNgubengwe kunye nesiqu sakhe, uzibona engumntu othetha yedwa ecinga nzulu ngokwehlela unyana wakhe uNgubengwe kwaye ukhathazekile kuba njengamfazi othobela isiko lomzi wakhe. Wayengenakho ukungena izinto zobulawu njengoko ziphathwa ngabantu abangamadoda. UNonanti uvakalisa iingcinga zakhe apha ngezantsi:

UNonanti: (Ecinga nzulu) Owu! nkosi yam inene andiyazi into eyehlela lo mntwana, esemncinci kangaka nkosi yam, khona yinto eza kuthiwani le?

Indima iii, umboniso 1:59

Ngenxa yokuba uNonanti engumfazi ozibandakanya nengcinezelo, uthobele isiko lamaMfengu akakwazi ukukhulula uNgubengwe ebugxwayibeni koko usuka athethe yedwa la mazwi:

Nonanti: Sii! Ngubengwe mntwan'am nam ndihambisana nawe ngoNosizwe. Ukuba bendisisidalwa esinamandla kulo mhlaba, inene bendiya kuthi andimboni omnye umolokazana walapha ebukhosini ngaphandle kwakhe.

Indima iii, umboniso i:60

Ngangendlela uNgubengwe akhathazeke ngayo ude abonwe nangabahlobo bakhe ukuba akamanga kakuhle. Abahlobo bakhe bayambona ukuba uNgubengwe ukhathazekile emphefumleni. Oku sikuqaphela kule ncoko yabo:

Umfana 1: He mfondini, uyayibona le nto ndiyibonayo mfondini?

Umfana 2: Mfondini akabuzwa oku tu, ikho into ekhathaaza inkosi nokuba yintoni na kodwa yiva ndikuxelele ntang'am, useza kuyiva wena.

Indima vi, umboniso 1:65

UNgubengwe uqumbile kuba iindwendwe zamaXhosa ebeziye kugxumeka umkhonto zigxothiwe ngamaMfengu. AmaMfengu ayesele esazi ukuba uNgangesizwe sele enaye umfazi abambonele yena uNombali intombi kasibonda uDilizintaba kunjalo nje babezibona bengaphazamanga kuba babesithi balandela isiko. USandla uzama ukubakhumbuza ngesiko lamaMfengu:

USandla: (Ethetha enyanzelisa) Ndifuna ukuthi maMfengu njengokuba senzile nje sonke singamadoda alithandayo isiko lawo, ngani ke? Kuba liyimpilo yethu sonke apha!

Indima v, umboniso ii:100

2.6.4 Uvuthondaba

Uvuthondaba silufumana kwindima-5, umboniso-4 iphepha-118 ukuya kwelama-143. Uvuthondaba silufumana apho uSandla, uSongo kunye noMiya emva komngcwabo kaGwebile bahamba baya eNjwaxa ukuya kulalela inkosazana emazantsi omlambo waseNjwaxa. Benza iyelenqe lokubulala intombi yamaXhosa kuba besithi ingumqobo endleleni yabo, kuba bona bafuna kutshatwe intombi yamaMfengu. Enye into abayikhankanyayo yinto yokuba uNosizwe akayontombi yomnombo wamaMfengu ngako oko akufanelekanga ukuba atshatwe yinkosi kuba bona abamazi. Oku kungentla kungqinwa ngala mazwi kaSandla:

USandla: (Esondela ngomkhonto) O, ndiyabona ukuba niyagodola nisalinde ukuncanciswa kwandim, yimani ke ndinilungiselele (utsho ngomkhonto kuNosizwe egxalabeni utshone) Thathaph'ntombazana, thina asikwazi!

UNosizwe: (Ephakama abaleke erhuqa imikhonto ejinga kuye emzimbeni) Yhoo-oo! Ingaba ndiya-a-a fa a na nkosi ya-a-am, uphi UNgangesizwe xa bendohlula nawe sithandwa?Kodwa! Akukho nto---o, wena sithandwa siyakohlulwa kukufa kuphela –a-a-a! (eme phezu kwamanzi)

Indima v, umboniso v:141

2.6.5 Isisombululo

Isisombululo sifumaneka kwindima-6, umboniso-1 ukusuka ku-151 ukuya ku-179. Apha kulo mdlalo akulandeli sisombululo, endaweni yaso kukho intlekele yokuphalala kwegazi, ukubhubha kwabantu, abanye bazeyelisela emilanjani oko kwenza ukuba kube nzima kakhulu kumfundi ukulandela ukuba uvuthondaba luphi na kuba sifumana inyhikityha yokufa.

Ukubulawa kwamantombazana amaXhosa ngamakhwenkwe akwaBhaca, ukubhubha kukaGwebile umfana owayethandana noNombali umfazi kaNgubengwe, ukubhubha kukaNosizwe ntombi leyo uNgangesizwe awayezimisele ukuyitshata ibe ngumfazi wakhe, ukubhubha kukasibonda uDilizintaba, ukubulawa, kwabantu emfazweni. Zonke ezi ziganeko ziqhubekileyo zenzeka ngenxa yeenkani, kuba abantu besithi basadla

ngendeb'endala, neengcingane abanazo ezingqondweni zabo zokuba isiko lidala akukho mntu unokulijika.

2.7 UNCOMO-GXEKO LWESAKHIWO SEBALI

2.7.1 Ingabula-zigcawu

Umbhali ndimncoma kakhulu kuba usizobebe kakuhle ingabula-zigcawu, usichazele indawo apho kuhlangele khona, usinikile isimo sentlalo ukuba kusezilalini kuba sibona amaphakathi akhwele amahashe, kwaye basoloko bengabantu abathetha ngemfuyo. Ukwazile umbhali ukwahlula-hlula incwadi yaneendima, imiboniso kunye nentshayeleyo.

USatyo (1988:174) uthi xa echaza eli nqanaba lelona libalulekileyo kumdlalo wedrama. Ndimcaphula esithi:

Kwakhona umfundi uyakuphawula ukuba kuya kuthi kwalapha entloko kuphawuleke ukuvundiswa kwempixano eseyivele ngeempondo.

Le mpixano ichatshazelwa yile ngcali yiyo etsala umdla kuba soloko silindele lukhulu kubalinganiswa. Ngako oko ndiyayixhasa into yokuba umbhali kufuneka le mpixano ivele nje kancinci kwalapha kwingabula-zigcawu ukwenzela ukunonga umdlalo kungabaliswa nje.

Izithole zempixano ziyavela xa kufuneka uNgubengwe ezekele umfazi. Amaphakathi ayangquzulana abethana ngamazwi amanye ahebana iinduma. Intsinda badala yoku kuqhubekayo amaphakathi ahlulelene phakathi, amanye ahamba nokutshintsha kwamaxesha esiphila kuwo.

2.7.2 Ukuyondelelana kwezinto

Eli nqanaba lokujiya kwezinto lifumaneka kwindima-2 umboniso-4 iphepha-25 ukuya ku-55. Umbhali usivezele indlela iziganeko ezithe zayondelelana ngayo kuba asilufumani unxibelelwano phakathi kukaNgubengwe kunye namaphakathi kuba babethana ngezimvo abanye baseneemfundiso zakudala abanye bahamba nokhanyo. Umbhali ndiyamncoma kakhulu ukwazile ukuveza izimvo zikaNgubengwe zokuba le nto ilisiko liyabola liyakwazi

ukuphelelwa lixesha. Eli nqanaba ulibeke lafaneleka akaligxumekanga nje uzamile ukuphuhlisa iingcinga zakhe ngeengozi zesiko. UTshabe, uMini kunye noMkonto (1992:319) bathi:

Impixano iya ithatha amanyathelo iya isika amadlu ukubondeka nokufezeka.

Ngale ntetho yezi ngcali, xa bejonga impixano bayibona njengesona sixhobo sisiseko ekubumbeni umdlalo wedrama. Yimpixano eyenza ukuba umdlalo uyondelelane iziganeko zihambisane noko kuqulathwe libali kwaye zilandelelane kakuhle.

Eli nqanaba umbhali ukwazile ukulisebenzisa kuba ulenze laxhomekeka kwizinto ezimbini ukuze liphumelele, isiseko sebali ukwazile ukusibonakalisa kakuhle kwasekuqaleni kuba sifumana iintshukumo zabalinganiswa, ntshukumo leyo ethi isikhokelele kungquzulwano lwabalinganiswa. Ungquzulwano luyafumaneka enkundleni yakomkhulu xa inkosi kufuneka izekelwe umfazi. Umlinganiswa ophambili uNgubengwe uzotywe wangumlinganiswa ofunga angajiki, onomnqweno wento ethile, ongayithandiyo imfazwe kuba ubengumthandi wesizwe sakhe. Ingcali enguJafta (1978:61) uthi:

Kufuneka kubekho izinto ezitsala iingqondo zabantu nezidala umdla. Kufuneka iziganeko ezi zebali zibonise imbangi yesenzo esithile nesiqhamo sesenzo eso. Ibali lithungelane kungabikho ziganeko zifane zagxunyekwa nje, zingenanjongo.

Ukungqinelana nale ntetho ingasentla zonke iziganeko ziqhubeke ngenxa yesenzo kuba inkosi ithwalelwe umfazi, kulapho uNgubengwe athe wabonakalisa khona ukungahambisani nesigqibo esithathwe ngamaphakathi, ngokungatyi ukutya akunikwayo, usoloko ezivalele yedwa. Eli nqanaba umbhali uphume izandla ukuliveza kuba nathi bafundi sithungulula amehlo sinomdla wento eza kuthi iqhubeke emva kwalo lonke ungquzulwano esithe salubona ekuhambeni kwebali.

2.7.3 Uvuthondaba

Uvuthondaba luvele kakuhle kuba zonke iziganeko ezifana nokubulawa kukaNosizwe ngamaphakathi ayengahambisani nokuba inkosi izizekele umfazi zivelile. Isiganeko sokwezeyelisela kukaGwebile emlanjeni umfana owayethandana noNombali intombi

kasibonda eyayizekelwe inkosi, isiganeko sokubulawa kweentombi zamaXhosa ngabafana bakwaBhaca.

UCohen (1973:69) uthi xa echaza uvuthondaba yinto apha esiyifanisa nenkcochoyi yentaba kwaye ibaluleke kakhulu kuthungelwano lweziganeko.

2.7.4 Isisombululo

Eli nqanaba kunzima kakhulu ukulichaza ukuba liyafumaneka kule drama kuba umbhali uveze kakhulu uphalalo lwegazi loo nto ibangele iingqondo zabafundi ukuba ziphale kwesikabhadakazi. Umbhali ekugqibeleni uyayiveza kancinci indawo yoxolo apho uNgubengwe acela amaBhaca, amaXhosa kunye namaMfengu ukuba axolelane. Ecaphula kuShipley, okaJafta (1978:93) uthi xa echaza eli nqanaba:

Kunyanzelekile ukuba amasolotya aqosheliswe. Impixano ebikade ibophene iyasonjululwa. Ibali alinakuphela esithubeni, lijinga.

Ukuhambisana nale ntetho ingasentla, umbhali uzamile ukuwuveza kakuhle umyalezo wakhe, ubonakalisile iingozi zesiko. Ukwabonakalisile ukuba isiko liyakwazi ukuphelelwa lixabiso ukuba abantu abaliqhubi kakuhle, kuba amaphakathi ayesazi ukuba uNosizwe yintombi yenkosi kwaye unalo igazi lobukhosi unakho ukutshata nenkosi. Ngenxa yenzuzo eseyikho, nethandwayo ngabantu abasondeleyo kulowo uchaphazelekayo bazama ngandlela zonke ukuba balinyashe ngenyawo isiko kuba babeyazi ukuba intombi ingaxumeka umkhonto ngokwayo enkundleni sukuba icela umtshato.

Idrama kaNami ibhalwe ngonyaka ka-1997 apho ababhali bebesele benokhanyiselo lwethiyori yedrama. Ibali alikhange liphele esithubeni. Onke amasolotya ebekubanjwene ngawo athe aqosheliswa ekugqibeleni. Umbhali ukwazile ukusizobela uNgangesizwe ngendlela engqalileyo, uye wasixelesa kakuhle ukuba ungumlinganiswa oluhlobo luni. Umchaze uNgangesizwe njengomntu osithandayo isizwe sakhe.

Umbhali ndiyamncoma ngokukwazi ukunxulumanisa incwadi yedrama kunye nenoveli **Ingqumbo yeminyanya** ebhalwe ngu AC Jordan kuba indlela ebhalwe ngayo ziyafana twatsa. Unkosi uZwelinzima Majola umfazi wakhe uNobantu wazizekela kodwa abazange bahlale xesha lide bobabini wazeyelisela emlanjeni nosana lwakhe, ukanti nalapha

kwiNxeba lenkosi uNosizwe uyazeyelisela emlanjeni nosana lwakhe. Unkosi uZwelinzima uzeyelisela emlanjeni kwelinye icala uNgubengwe naye uzeyelisela emlanjeni akubhubha uNosizwe. Indlela ezibhalwe ngayo ziyafana kunye nendlela ezibunjwe ngayo ziyafana noxa nje iyidrama kunye nenoveli. Umbhali ubuvezile ubungozi besiko nabantu abasathi basabambelele esikweni ubazobile kakuhle sazibona iziphene zabo. Siyalufumana ungquzulwano lwabantu basesikolweni kunye nabakwaNtu. Uyivezile inxaxheba ethathwa yimpucuko yaseNtshona kulutsha. Uziphononongile kananjalo iimpawu, neengozi zesiko kunye neempazamo ezenziwa ngabantu abathi basabambelele emasikweni. Izangotshe nazo zifakwe kakuhle ukunonga izivakalisi ezithe zasetyenziswa enkundleni ngamaphakathi azigxunyekwanga nje.

Iziganeko ezithe zaqhubeka apha kumdlalo zithe zazalana, zaxibelelana watsho umdlalo wandindana. Ukudibana kwabafazi emlanjeni umbhali uyiveze njengendawo apho oomama bathi bakwazi khona ukuthetha izinto zabo ngaphandle kwesiphazamiso, kwaye bathi bakwazi ukuveza izimvo zabo ngokwahlukeneyo.

2.8 INZONZOBILA (BB MKONTO, 1988)

2.8.1 Ingabula-zigcawu

Eli nqanaba liqala kwindima-1 umboniso-1 iphepha-1 ukuya ku-6. Umbhali usinikile ixesha, nendawo apho ibali lenzeka khona, eKapa kwilokishi yaseNyanga kwaye kungongcwalazi ngoMvulo umhla we-15 kuTshaziimpuzi ngomhla ka-1985.

Kweli nqanaba saziwa ngomlinganiswa oyintloko uZinzo, nomxhasi uMamNtakwenda sibafumana kumboniso wokuqala. Kulo mboniso wokuqala umbhali usikrobisile kokuza kuthi kuvele apha ebalini. Oku sikufumana kwingxoxo kaZinzo noMamNtakwenda ukuba kukho apho kulayishwe khona ompazamo kuba uZinzo uthi:

Zinzo:	Umvile uDlangisa elilisela ngezirhoxo zamabobosi ezindlu, umamele xa esithi, andithethi ngezinunza-nunza zabameli bethu zidume ngokunyoluka de ziphangele nezinja kumathambo ale lokishi.
--------	---

MamNtakwenda: Hayi sekaBhongo musa ukundinyhukutyha xa ndibuza, kaloku mna xa ndisenkonzweni anditoliki ntshumayelo igwenxa yomshumayeli.

Indima i, umboniso i:i

Kule ngxoxo ingentla kaZinzo noMamNtakwenda kuyacaca kakuhle ukuba abavani ngentetho kwaye uMamNtakwenda usebenzise igama elifana neli "ukunyhukutyha" xa silijonga eli gama lidla ngokusetyenziswa xa umntu ethetha nawe rhabaxa emana ekubamba. Sifumana olo xambuliswano kusaqala nje phakathi koZinzo noMamNtakwenda.

2.8.2 Ukujiya kwezinto

Eli nqanaba loyondelelwano liqala kwindima-1, umboniso-ii iphepha-6 ukuya ku-16. Kulapho uDlangisa aqala khona ukuzikisisa ukucinga ngelifa lakhe ukuba liza kutyiwa ngubani na mhla wabhubha. Oku ndingakuxhasa ngala mazwi:

Dlangisa: Ukuzenza akufani nokwenziwa. Ndilikholelwe na bethu elo lizwi?

Indima i, umboniso ii:vi

UDlangisa uyazisola kodwa unayo nengqondo emxelelayo ukuba ayikho intetho ethi ukuzenza akufani nokwenziwa kuba ukhangeleka njengomntu ongazange waxakwa nto kuba usisikhulu sedolophu yaseKapa eNyanga, kwaye ucinga ukuba yonke into yimali. Unxunguphalo luya lukhula ngokukhula phakathi kukaNomafa noDlangisa. Ndimcaphula esithi:

MamNtakwenda: Selby kunini ndathi kuwe yahlukana nam? Akundazi ukuba ndatshata? Akuncami ngokuba kutheni? Andithi wandenza umalahlwa nofele ndakukuxelela ngomonakalo wakho?

Dlangisa: Mus'ukuba sandiqongqotha, ndaphule kule mbiza ndiyatsha? Akusenanimba na Sithandwa sam?

Indima i, umboniso iv:16

UNomafa umbuza uDlangisa imibuzo emininzi naye uDlangisa angakwaziyo ukuyiphendula. UDlangisa wenza impazamo kodwa uNomafa akaboni njalo usamkhumbuza uDlangisa ngezinto ezimbi awathi wamenza zona. UDlangisa njengamntu

uligosa elikhulu ecaweni umfundi uhlala enombuzo engqondweni ukuba ubucawa buphi na apha kuye, xa ezakuphatha umntu obhinqileyo kakubi owaziwayo ngobuthathaka.

UDlangisa uzikisisa ukucinga kuba uyabona ukuba izinto azihambi kakuhle. UMnu. Mpahla ukhupha uDlangisa evenkileni, ukhapha uZinzo ukuya emagqwetheni kuba izinto azihambi kakuhle. Oku ndingakuxhasa ngale ntetho:

Dlangisa: Umcimbi ungxamele ukuvuthwa ngoku. Kufuneka ndigxabha-gxabhise. Kungenjalo ndakufika sekwapahulwe.

Indima i, umboniso i:19

2.8.3 Uvuthondaba

Eli nqanaba liqala kwindima-2, umboniso-1 ukuqala ku-20 ukuya ku-26. Kweli nqanaba isiganeko siba ngunozala wesinye, ukutsha kwevenkile. Uvuthondaba silufumana apho uDlangisa enza khona iyelenqe lokuba kutshiswe ivenkile ekwaZwelitsha. La mazwi ndingawangqina ngale ntetho yakhe:

Dlangisa: Ngo-9pm, intsimbi yethoba, namhlanje mayitshe laa venkile kaMaqhwa, laa mfo kuthiwa nguDlangisa, tshisani kuphela le ikwaZwelitsha.

Indima ii, umboniso i:20

UDlangisa kwelo yelenqe lakhe lokutshiswa kwevenkile watyholwa uZinzo ukuba nguyey umenzi wobubi. Ngenxa yokuba engafuni kodlulwa ngooZinzo kuba esithi ngamaqaba uDlangisa uxolele nayiphina into ude adele nokufa.

2.8.4 Isisombululo

Linqanaba elifumaneka kwindima-3, umboniso-1:39 ukuya kwelama-53. Kweli nqanaba kulapho kusonjululwa khona izinto. Ekugqibeleni iimfihlo ziyavezwa. Umlinganiswa onguzinzo wayengazazi ukuba kanti ukhulisa ithole likaDlangisa uBhongo. Loo nto siyifumana apha kwisisombululo kuba kulapho izinto zithe zavela khona. Ndimcaphula esithi:

Zinzo: MamNtakwenda, Nofinitshi mfaz'akowethu, wawundinqale ngantoni ukundifihlela inyaniso enje? Uyawubona na kodwa lo mhadi ubundombela wona?

Indima iii, umboniso iii:52

UZinzo umbuza uNomafa imibuzo angenakukwazi ukuyiphendula kuba kudala elubona udonga phakathi kukaZinzo kunye noDlangisa kodwa ngenxa yentliziyo ethambileyo yakhe nengafuni kukhathaza mntu waxolela ukufa nayo inyaniso. Oku kufumaneka kula mazwi kaNomafa:

MamNtakwenda: Mandingcwabe ngaphaya kwamathambo esifuba.
Mathambo am tywinani de ndokutshona.

Indima ii, umboniso ii:26

Umlinganiswa onguZinzo uzotywe wangumntu ophila kukuzenzela, akanabuqhetseba, yonke into uyayibilela phambi kokuba ayifumane. UDlangisa kwelakhe icala yingcuka eyambethe ufele lwegusha udlala amacala amabini emnye uligosa eliphambili ecaweni aphinde abe ngumrhubuluzisi weziyobisi. UDlangisa akangomntu uncama msinyane kuba icebo lakhe lokuxhwila uNofinitshi liye ladula, zonke izinto ziye zapatyalaka kodwa akancama. Mve xa esithi:

Dlangisa: (selencwina) Nesizalo sam lutshaba lwam. Anikandenzi nto maxurhandini !!!!!!!!!Siseza kuqubisana.

Indima i, umboniso iii:53

2.9 UNCOMO-GXEKO LWESAKHIWO SEBALI KWINCWADI KAMKONTO

Umbhali ukwazile ukuyahlula-hlula incwadi yaneendima kunye nemiboniso. Ukwazile kakuhle ukucwangcisa umsebenzi wakhe Kweli nqanaba usizobele kakuhlei ingabula-zigcawu kuba usixelela ngendawo apho lenzeka khona ibali, ixesha elenzeka ngalo ibali, idolophu apho liqhubeka khona ibali. Isimo sentlalo usizobele kakuhle ukuba ibali lenzeka edolophini uye wasizobela nentlalo yakhona.

UJafta (1978:61) uthi xa exhasa ukubaluleka kwala manqanaba afumaneka kumdlalo wedrama:

Kufuneka kubekho izinto ezitsala ingqondo zabantu nezidala umdla, kwaye iziganeko kufuneka zibe ngunozala wesinye isiganeko.

Izithole zempixano siyazifumana kwalapha ekuqaleni phakathi kukaZinzo noNomafa bexabana ngentshumayelo kaDlangisa. Ikhona imiqondiso eyimikhomba-ndlela kula ntetho kaZinzo kuba uthande ukusebenzisa amazwi arhabaxa xa ethetha noNofinitshi. Siyakwazi ukulahlula eli nqanaba kwamanye ngendlela asizobeke ngayo ukuba kuza kwenzeka ntoni ebalini. USatyo (1988:174) uthi:

Kwakhona umfundi uyakuphawula ukuba kuya kuthi kwalapha entloko kuphawuleke ukuvundiswa kwempixano eseyivele ngeempondo

Uxambuliswano luvele ngeempondo kwingabula-zigcawu apho uZinzo babhidana khona noNofinitshi umfazi wakhe ngenxa yokuba uZinzo usoloko ebona iziphene apha kubashumayeli ingakumbi uDlangisa. Ibali lixhomekeke ekuzotyweni kwabalinganiswa ukuze likwazi ukuqhubeka. Umbhali ukwazile ukubaveza abalinganiswa kwaye ulubonisile kakuhle olu sunduzwano kwa sentloko kuba lulo oluthe kwasikhokelela kungquzulwano. Yiyo loo nto ingcali efana noPickering (1988:55) isithi:

Umdlalo omfutshane kufuneka iziganeko zikhawuleze ukuya kuvuthondaba kulandele isisombululo msinyane.

Ndiyakuxhasa oku kuba umdlalo wedrama awunamhlaba mninzi wokubalisa, kwaye ixesha lincinci lokuba umdlalo uqhubeke kwiindawo ezininzi kuba balandela umgaqo wokubhalwa kwedrama.

2.9.1 Uvuthondaba

Uvuthondaba luqala kwindima-2, umboniso1:20 ukuya ku-26. Eli nqanaba lelona lingundoqo webali kwaye zonke izinto zidla ngokufikelela esiphelweni. Livela eli nqanaba kakuhle ebalini kuba izinto besele zijiyile zaya kufikelela encotsheni. Umbhali uliveze kakuhle eli nqanaba kuba uthe uDlangisa akuphelelwa ngamathemba wacinga ngokutshisa kuba ecinga ukuba utshabalalisa utshaba lwakhe. UDlangisa wenza umyalelo wokuba kutshiswe ivenkile kuba efuna impindezelo kuZinzo, uthengisa iziyobisi, wenza ukuba kuthinjwe uNomafa ukuze akwazi ukugcagca naye.

USaule (1988:7) uthi xa ephuhlisa le ngcingane ingasentla:

Ukubhala umdlalo kuyafana nokubumba umntu ngodongwe uphuhlisa umfanekiso ngqondweni kuluntu.

Umbhali uzamile ukusiphuhlisela intiyo ehamba nekratshi kuba uDlangisa yonke into eyenziwa nguZinzo usoloko eyigalela amanzi, emgxeka, emthuka ukuba uliqaba. Kweli nqanaba umbhali usiphuhlisele kakuhle ingxam yencwadi yakhe.

USatyo (1992:166) uthi xa ethetha ngesakhiwo sebali kufuneka ujonge ukwakhiwa komdlalo lowo. Impixano ibisoloko ivela phakathi kukaDlangisa noZinzo yiyo ekhokele ibali ukuba lihambe liye phambili.

2.9.2 Isisombululo

Eli nqanaba liqala kwindima-3, umboniso1:39 ukuya ku-53. Umbhali uDlangisa umvezile sambona ukuba uyabanjwa ekupheleni noxa nje engakhange asidanele isono sakhe. NoZinzo ude wayazi into engunobangela wokuba baxabane noDlangisa ukuba nguBhongo.

OkaJafta (1978:93) ugxininisa athi ngeli nqanaba lesisombululo:

Kunyanzelekile ukuba amasolotya aqosheliswe. Impixano ebikade ibophene iyasonjululwa. Ibali alinakuphela esithubeni, lijinga.

Ewe umbhali noko ndiyamgxeka kumbandela kaZinzo wokuba angazi ukuba uBhongo asingomntwana wakhe, ndiphinde ndimncome kuba ukwazile ukusebenzisa ubuchule bakhe ekuyifihleni le ngxaki bekubanjwenwe ngayo kwada kwasekupheleni. Umbhali uDlangisa umveze wangumntu owazi yonke into kuba usoloko enxusene noZinzo, nalapho uyicwangcisile kakuhle incwadi kuba njengomntu uDlangisa onamabhongo besilindele ukuba kudala wamxelelayo ukuba uBhongo ngunyana wakhe hayi uZinzo.

Ngenxa yokuba umbhali efuna ukuzisa umyalezo eluntwini uzame ngandlela zonke ukuphepha oku. Le drama ibhalwe ngonyaka ka-1988 noko ababhali abafana noMkonto ndimthabatha njengomntu onamava nophume izandla ekubhaleni iincwadi zesiXhosa.

Njengamntu onokhanyiselo lwemfundo ndiyacinga ukuba ebesele enalo ulwazi lwethiyori yedrama.

OkaMkonto ndiyamcoma kakhulu ukwazile ukusebenzisa ingxoxo esisesinye sezixhobo ezibalulekileyo kwidrama. Ukwazile ukusebenzisa izikrweqe zedrama ezifana namaqhalo, izifaniso, izikweko kumdlalo wedrama kwaye uzifake kwindawo efanelekileyo apha encwadini. Ingxoxo yeyona nto imenzele lula ekwakheni abalinganiswa abangafaniyo, kwaye babe neembono ezingafaniyo ndingabalula abalinganiswa abafana noDlangisa kunye noZinzo. Ingxoxo sesona sixhobo sibalulekileyo kwidrama ngaphezu kwentetho yomntu oyedwa. Uphumelele ukufezekisa iimfuno zedrama kuba kukho izithole zempixano kwaye siyayifumana intshukumo ephuhlisa iingcamango zabalinganiswa. UPozina uvezwe njengomlinganiswa othe waphumelela kwinto ebekudala eyivuzela izinkcwe kuba uye wawuqabelisa umqobo ubusoloko usendleleni yakhe, ngokuthi abambise uDlangisa owayephethe kakubi udade wabo uNomafa.

UBhongo umveze njengexhoba lentiyo phakathi kukaZinzo noDlangisa. Ngenxa yokuswela ulwazi nenyano ube lixhoba lokrutha-kruthwano koda kuyo yonke loo nto waphumelela wangugqirha.

2.9.3 Umxholo

Umbhali angawuveza ngeendlela ezininzi umxholo wedrama kuba xa ethanda uyakwazi ukusixelela iinjongo zokuyibhala kwakhe incwadi, abanye bawuveza apha egameni le ncwadi umxholo. Ngokutsho kukaHeese kunye noLawton (1988:126-127) bathi xa bechaza:

Umxholo ngumbandela ongundoqo ajongene nawo umbhali womdlalo nathi ahambise udaba ngawo ngebali lakhe nesakhiwo salo.

Umxholo yinto eba sengqondweni okanye ingcingane esentloko kumbhali. OkaMabuza (1988:136) ungqinelana noHeese kunye noLawton uthi:

Theme is what the story means, what a story says to us and it results from the interaction of plot, characters, emotion and symbolism. Theme is the sum total

of everything that takes place in a story plus the effect of all this has on the mind of the reader.

Le ngcingane umbhali uyakwazi ukuyiphuhlisa ngabalinganiswa ngezinto abazenzayo kwaye nebali lijikeleza kakhulu kumba ophambili. Kubalulekile ukuba umxholo uthungelane nesimo sabalinganiswa ngokuthi isimo sentlalo siqaqambise le ngcingane iphambili izama ukuvezwa ngumbhali. Enye ingcali ewandlala kakuhle lo mbandela womxholo nguStyan (1971:71) xa athi:

A theme involves the real purpose for which a play is written, as pervading the whole.

Into engundoqo kumbhali kufuneka abe nobuchule xa ezama ukuveza umxholo ngokuthi aveze umxholo onemfundiso. Oku ndingakungqina ngale ntetho kaSatyo (1981:98) mve xa esithi:

Lo mcamango usentloko (central idea) olithungela lonke ibali, uye kuthungela abalinganiswa ngokuthi izinto abazenzayo zonke zisebenzele ukuphuhlisa le ngcamango iphambili ijikeleze ibali.

Into engundoqo kumbhali kufuneka akwazi ukuveza nokudwelisa izinto ngobunono ukuze umxholo kube lula ukuwufumana. ULukens kunye noCline (1995:60) bayangqinelana noSatyo ngokuzeleyo ukuba umxholo yingcingane esentloko kumbhali kuba bathi xa bechaza:

Theme is a significant and unifying truth, the idea that holds it all together, the point of the story.

Umxholo wencwadi kufuneka ungqamane namazwi ombhali, ngamanye amaxesha umbhali umxholo uye ubhekiselele kwimeko eqhubekayo ekuhlaleni. Ezinye iingcali ezihambisana noLukens kunye noCline nguBrooks kunye noWarren (1959:273) bathi xa bechaza umxholo:

Theme is a piece of fiction that stacks up to the idea, significance, the interpretation of persons and events, the pervasive and unifying view of life which is embodied in the total narrative.

Kwincwadi yakhe ayibhale ngo- (1976), uMtuzi uzikhethela eli cala lentlalo (social theme), umxholo wencwadi ungobudoda kwaXhosa. Ukuwuphuhlisa kwakhe lo mxholo kufuneka edale ungquzulwano phakathi kwabantu abadla ngendeb'endala kunye nabantu abaphila kula maxesha empucuko yaseNtshona. OkaMtuzi uzamile ukugxininisa kakhulu ukuba umxholo wencwadi awukho ngolwaluko ungobudoda into engasentla kulwaluko. Ndiza kuxhasa le ngxoxo ngokucaphula encwadini:

Fikele: Andazi nto ngokwaluka kwakhe. Mhla wafika ndiyamalusa qha ke. Walukele phi ndiphi mna yise? Ziintloni zantoni ezi andifaka kuzo? Kungatshiwo nokuthi waziba ngokwesiko lesiXhosa koko kuthiwe walukele esibhedlele! Yindoda ke leyo? Uyaya ebhumeni.

Nomthunzi: Sebesaluka njalo kulo lonke eli lizwe.

Fikele: Wena sowude uthethe ngentombi ayibonileyo kuxa wawumbona esalikela phi? Latshiswa ngubani ibhuma lakhe? Yayingubani ingcibi? Lingubani ikhankatha?

Nomthunzi: Usadla ngendeb'endala ukuba uphelelele apho.

Indima i, umboniso i: iii

Enye ingcali enguBaldick (1990:225) uthi xa echaza umxholo:

Theme is an abstract idea that emerges from a literary works treatment of its subject matter. While the subject matter of the work is described concretely in terms of its action.

Umxholo kwincwadi kaNami (1997), ubonakalisa ukuphelelwa kwesiko kwaye ubhekiselele kakhulu kwintlalo. Sifumana ungquzulwano phakathi kwamaphakathi, amanye asabambelele esikweni amanye afumene ukhanyiselo lwemfundo. Kukho ukrutha-kruthwano olugqubayo phakathi kwamaphakathi akomkhulu. Umbhali ugxininise ngamandla ngamandla ngobungozi babantu abathi basabambelele kwisiko kanti kudala

balityeshela kudala kuba kaloku ngoku izinto ziyaguqu-guquka ngokulawulwa ngamaxesha.

Umxholo kwincwadi kaMkonto (1988), lukrutha-kruthwano phakathi kukaDlangisa noZinzo. Unozala wolu krutha-kruthwano nguBhongo unyana kaZinzo acinga ukuba ngowakhe kanti ukhulisa unyana kaDlangisa. Sifumana intiyo ehamba nekratshi phakathi kukaZinzo noDlangisa kwaye ibisiya ikhula ngakumbi. Ungquzulwano lube lukhula ngamandla phakathi kwaba balinganiswa ngenxa yothando kunye nentiyo ephakathi kwabo.

Umxholo kwincwadi kaLamati (1994) uzama ukuphuhlisa ukuba ngenene indlal' inamanyala. Iziganeko ziqhubekile zokubiwa kwabantwana bebulawa, abantu benyoba kuba bethenga umsebenzi, zonke ezi ziganeko ziqhubeka ngenxa yendlala. Uzamile ukubonisa iziphumo zendlala nezinto ezithi zenziwe ngumntu xa efunyenwe yindlala. Umxholo kaLamati ubhekiselele kwintlalo yoluntu kwizinto eziqhubekayo kubomi benene. Umbhali usichazele nezinto ezenziwa ngabantu ukunceda abanye kodwa umntu uyadinwa ngomnye umntu, kuba uMaqhinebe wayemxelela uMagatyezi ukuba makafune umsebenzi.

Indlala iyakwazi ukumqhubela umntu kwizinto ezininzi ebengazilindelanga ukuba angazenza. Kwaye indlala iyakwazi ukusijika isimo somntu aba nentliziyo eqinileyo angabi nanceba yokunceda abantu.

2.10 UPHONONONGO /UHLOLO LWEZI DRAMA ZICHONGIWEYO

Xa ndiphonononga ezi drama ndifumanisa ukuba imixholo yazo ingentlalo. Ababhali basebenzise icala lentlalo bezama ukubonakalisa izinto eziqhubekayo kubomi benene.

Umbhali wedrama ethi **Umdlanga** usebenzise ungquzulwano lwezithethe zaseNtshona kunye nezakwaNtu kuba uzamile ukubonakalisa ukuba amasiko nezithethe ayakwazi ukutshintsha ngenxa yokulawulwa ngamaxesha. UMTuze ubonakalise kakuhle indima enokuthi idlalwe ngumfazi xa enokuthi anikwe ithuba lokudlala indima kweli siko lokwaluka. Kudala umntu obhinqileyo wayengenagalelo kwizinto zasebuhlanti, ngenxa yokutshintsha kwamaxesha, nangenxa yokuba kweminye imizi sekumiwe ngabafazi, nangegalelo elenziwayo ngabantu abangoomama ekuhlaleni, uRhulumente ophetheyo uye wabanika abantu basetyhini ithuba lokuzibonakalisa. Abafazi bathe baqalisa

ukusebenza kulo mba wokubhubha kwabakhwetha esuthwini, bathe benza imibutho ekuhlaleni yokukhawulelana neengxaki ezingxamisekileyo.

Kudala ingcibi yamakhwenkwe ibiba ngumntu owaziwayo ekuhlaleni, umntu ophangelayo, ofumileyo, onesidima. Kweli xesha siphila kulo nabanina na uba yiyo ingcibi kuba efuna nje imali yokugxotha indlala kuba imisebenzi inqabile. Abafazi baye bathi bhazalala ezilalini besenza iintlanganiso belumnkisa ootata ngezingcibi zingoovuk'engceni.

ULamati (1994) ukhethe ukusebenzisa abafazi kwidrama ethi ***Indlal'namanyala*** ebasebenzisa abafazi kwindima yokuba iintsana bezisa kwinkintsela yexhwele. Unika abasetyhini umsebenzi onje ngalo kuba bayaziwa ukuba ngabantu abanezibindi, abangoyikiyo ukumelana neengxaki. Kwakhona usebenzise abantu abangoomama abantu abaziwa njengamagqwirha abasoloko besayanyaniswa nobubi ubanika umsebenzi wokuba abantwana. Umbhali uthabathe umntu obhinqileyo wamayamanisa nalo msebenzi wokuba iintsana ukuzama ukuphuhlisa intetho ethi "umntu obhinqileyo akalunganga." Kwakulo mba indoda ithi yakuphupha umfazi edulusa, esathula iqhiya ephupheni umve ubani etyholwa ngobugqwirha ukanti yena umntu oyindoda umthatha njengesinyanya kuba emzisela amathamsanqa.

Inkolo yokuba abafazi ngamagqwirha yendele kakhulu kumzi oNtsundu kangangokuba ayijikwa nalifuthe lempucuko kunye nemfundo. ULamati usebenzise ubugcisa ukusebenzisa abafazi ekuphuhliseni umxholo wencwadi. Intlalo-ntle yabantu basezilalini kukuncedana, umbhali usikrobise kakuhle kwiziphumo ezenziwa yindlala nezinto ubani azifaka kuzo ngenxa yendlala.

OkaMkonto (1988), uthetha ngenzonzobila indawo enzulu kakhulu eyoyikekayo. Xa sijonga incwadi uNomafa umfazi kaZinzo nguye ophakathi kule nzonzobila kuba wafumana umntwana ogama linguBhongo unyana kaDlangisa kodwa uBhongo wabe esazi ukuba uyise nguZinzo. UNomafa umbhali umzobe wayinkonkxa enethayo kuba uyambona uZinzo ekule nzonzobila yokungcungcuthekiswa nguDlangisa kodwa akamxeleli inyaniso usuke angcwabe inyaniso ngaphaya kwamathambo esifuba sakhe. Umbhali ukwazile ukusibonisa ukuba umntu unamacala amabini, uyakwazi ukuveza elihle aphinde aveze eli libi lingabonakaliyo ngamanye amaxesha.

UDlangisa kwelakhe icala yingcuka eyambethe ufele lwegusha udlala amacala amabini emnye, uligosa ecaweni eliphambili aphinde abe ngumrhubuluzisi weziyobisi. Siqaphela ukuba kwidrama kaNami (1997) kuvezwe ungquzulwano lwamasiko nezithethe kunye nempucuko yaseNtshona edale ungquzulwano phakathi kwabantu basendulo nabantu beli xesha. Umbhali uzama ukusixelela ukuba imfundo inegalelo elenzayo kumasiko nezithethe zabantu.

Okokuqala siyazi ukuba inkosi ibizekelwa umfazi ngamaphakathi akomkhulu. Lo mcimbi ubuxoxwa enkundleni kuvunyelwane, kukhutshwe iinkomo kulotyolelwe inkosi. Inkosi yona ibingaphikisi nto ibisamnkela le nto iyixelelwayo ngamaphakathi. Enye into esiyiqaphelayo kule drama indlela ebhalwe ngayo ifana nqwa nenoveli ka AC Jordan ethi **Inggumbo yeminyanya** ebhalwe ngo-1954. UNami ngumbhali weli xesha ngo-1997 kodwa ukwazile ukusebenzisa ulwazi lukaJordan aliguqulele kwidrama kuba iimpawu zedrama zohlukile kwiimpawu zenoveli.

2.11 UTHELEKISO LWEZI DRAMA ZICHONGIWEYO

Indlela ezibunjwe ngayo yindlela apha ecacileyo, yonke into efana namanqanaba edrama siyawafumana kakuhle. Avele kakuhle kakhulu amanqanaba ngendlela ecacisiweyo. Ingxoxo isetyenziswe njengesona sixhobo sedrama. Iminyaka ebhalwe ngazo kungoku umZantsi-Afrika ubusele ukhululekile inye nje kuphela incwadi yasendulo ngo-1976 yekaMtuzi nayo indlela abhale ngayo uphume izandla. Kunjalonje umsebenzi wakhe uyafana naba babhali beli xesha noxa nje wayebhale kwixesha lakudala. Bonke aba babhali bakwazile ukuyiveza impixano ekufuneka ibe nempembelelo ekuhambeni komdlalo kunye nento ekubanjweni ngayo ebalini.

Intshukumo, nongquzulwano ludlale indima enkulu kuzo zonke ezi drama kuba ibe ngoyena ndoqo kubanjiswene ngaye. Zonke ezi drama ziyabubonakalisa ubugorha babantu abangabafazi. Siyalibona kakhulu ifuthe labo ukuba nabo abaziyekeli badlale indima enkulu kakhulu ukuxovula imicimbi emikhulu nexakileyo ingakumbi kwidrama kaMtuzi kusetyenziswe abafazi abachubekileyo engqondweni. Abantu basetyhini babonakaliswe njengabantu abadibanisa imihlambi eyalanayo.

2.12 UPHONONONGO LWEZI DRAMA

Ezi drama zikwazile ukuveza kakuhle abalinganiswa ababhinqileyo bedlala iindima ezibalulekileyo. Loo nto ibonakalisa ukuba oomama ukuba bayakwazi ukudlala inxaxheba ebalulekileyo, kwaye banakho ukuba kwizikhundla eziphezulu neziphakamileyo entlalweni kanye njengamadoda. Abafazi bayakwazi ukumela into abayifunayo, bayakwazi ukuba nemisebenzi esisigxina ebalulekileyo, yaye banayo ingqondo echubekileyo yokwenza into, nto nje badinga ukunikwa ithuba lokuzibonakalisa.

Yonke le nto ibangelwa yinto yokuba bangqiyame kakhulu kwinkcubeko yesiNtu abajonganga kakhulu kwimpucuko yaseNtshona njengoko abafazi bebala besenza. Kuphuhliswe kwezi drama ukuba oomama basukile kulaa mgangatho wokuba ngabantu basekhithshini, banakho ukuzimela.

ISAHLUKO SESITHATHU

3.1 INJONGO YESIFUNDO

Kukuchaza indlela abunjwe ngayo umlinganiswa wasetyhini kule drama kaMtuzé. Ukukhula kwalo mlinganiswa kwenziwa lifuthe labanye abalinganiswa abafana noNobantu kuba naye akaziyekele kwingcinezelo ungumfazi weli xesha. Injongo yesifundo kukuzama ukubonakalisa indlela ababunjwe ngayo abantu basetyhini kwiincwadi zedrama endizichongileyo.

Abantu basetyhini basoloko bethathwa njengabantu abaxhomekekileyo, ababuthathaka, ngengqondo abangakwaziyo, ukuziqulungela izinto zabo abangaphantsi kwamadoda, abasoloko belulamele ukuphathwa. Basacingelwa njalo ngamadoda kanti nabanye abafazi basazisengela phantsi kwezi mini. Ezi drama ndizikhethileyo zizama ukubonakalisa ukuba izinto ziguqukile abantu abangoomama nabo ngoku bayakwazi ukuzimela, indawo yabo ayisekho sekhitshini kuphela.

Ezi ndlela zokubacingela zisenokuba zazibangelwa zezopolitiko, ezenkcubeko kuba kufuneka ingabantu abasoloko bethobele imithetho. Aba babhali bezi drama bazama ukulwela amalungelo abantu basetyhini ukuba kubekho ukulingana ingakumbi kulo mZantsi-Afrika mtsha. Injongo yesifundo kukuzama ukubonisa ukuba abafazi banakho ukuzenza nabo izinto ezenziwa ngabantu abangamadoda kuba ootata basabambebelele kwimithetho engabhalwanga yenkcubeko nentlalo. Abantu basetyhini bazama ngandlela zonke ukwenza amatile-tile okuphuhlisa impumelelo yabo ngokubakho kumashishini aphezulu, kuba kwakunyanzelekile ukuba kudala bahlale emakhaya.

3.2 INDLELA ABUNJWE NGAYO OWASETHYINI KWINCWADI KA- MTUZE

3.2.1 Nomthunzi *Umdlango P T Mtuzé 1976*

UNomthunzi uzotywe wangumlinganiswa onempucuko yaseNtshona kuba uyazibona iinguqu ezikhoyo entlalweni kwaye akazichasanga. Naye ifuthe lakhe liyavakala kusapho lwakhe. UNomthunzi ungumntu ofikelelekayo kwaye uyaluqonda uxanduva lolutsha lwanamhlanje. ULanga unyana wakhe uthe akuba nengxaki kwaba lula ukuyiphalaza kunina akakhange aye kuyise. UNomthunzi ungumdibanisi wemihlambi eyalanayo

akatyhafanga, akazisengeli phantsi, akoyiki ukuvakalisa uluvo lwakhe kuFikele kuba umthatha njengomlingane wakhe njengoko betshatile.

Nomthunzi: Usadla ngendeb'endala ukuba uphelele apho.

Indima i, umboniso:iii

3.2.2 Nobantu Umdlanga P T Mtuze 1976

UNobantu uchubekile engqondweni, akakwazi ukuvala umlomo kusonakala. Ifuthe lakhe liyabonakala usoloko enqwanqwada uCikizwa, uPhumi kunye noNzame kwizenzo zabo ezigwenxa. UNobantu uzibona izinto zikude ngenxa yokukhalipha kwengqondo yakhe kuba umvusile uCikizwa emaqandeni. Ifuthe likaNobantu liyavakala kuwo omabini la macala angavaniyo. Ungumfazi obonakalisa uphawu lokukhululeka kwingcinezelo yabafazi ekudala yaba khona kwiminyaka edlulileyo. Ndingabalula intetho yakhe noCikizwa:

Nobantu: Xa athi walukile ukhathazwa yintoni ke wena kuloo nto?Akuyo ngcibi yaye akunguye nomlolongi-masiko amaXhosa. Wena wamnkela le nto uyixelelwayo ngumfana womXhosa qha ke.

Indima ii, umboniso ii:15

3.2.3 Nomafa Inzonzobila B B Mkonto 1988

UNomafa ungumlinganiswa owomeleleyo nonesibindi kuba akazange aluxele usana olu ukuba uyise ngubani na. UNomafa iimpembelelo zakhe ziyabonakala kuba uDlangisa uhlala amcinge nangona etshatile. UNomafa unomqolo akoyiki ukuvakalisa uluvo lwakhe. UDlangisa umbizela ehotele efuna ukuba baxoxe ngekamva likaBhongo. Silindele ukuba uNomafa angayi kuba akazange amhoye, uqala ngoku ukuqhagamshelana naye unyana wakhe sele emdala engugqirha opheleleyo. UNomafa yinkonkxa enethayo uyambona uZinzo ukuba uyangcungcuthekiswa nguDlangisa kodwa akamhlebeli usingaye ungcwaba ngaphaya kwamathambo esifuba sakhe.

MamNtakwenda: Mandingcwabe ngaphaya kwamathambo esifuba Mathambo am tywinani de ndokutshona.

Indima ii, Umboniso ii 26

3.2.4 Nomatshawe *Inzonzobila* B B Mkonto

UNomatshawe naye kwaye nguye owenze ifuthe likaNomafa ukuba livakale kuba naye akazibandakanyi nengcinezelo yabafazi kuba unenxaxheba enkulu kwimibutho enjengeWhayi.

Umbhali umveze exakekile equlunqa intetho yakhe kuba wayezakuba sisithethi sembeko. UNomatshawe uphuhlisa ukuba oomama basukile kulaa mgangatho wokuba ngabantu basekhitshini. Umfundisi ucinga ngabantu bokumela ulutsha ucinga ngoDlangisa noNomatshawe, akakhethanga indoda yodwa, into ebonakalisa ukuba umenze wakwinqanaba elinye nomyeni wakhe. Oku kungentla ndingakungqina ngala mazwi:

Nomatshawe: Wenze kaloku uze kundincedisa kwesi speech ndisilungiselela iWhayi.

Dlangisa: Qala ngawakho amanqaku kaloku sandule ke ukuwetyisa sisobabini.

Indima i, umboniso ii:7

3.2.5 UMaqhinebe *Indlal'inamanyala* M-Lamati 1994

UMaqhinebe uzotywe wangumlinganiswa apha onesibindi kakhulu, ukwazile ukuyimela into kwade kwasekupheleni nangona ebesele ebona ukuba umqolo uphandle usazimisele ukuxoka. UMaqhinebe noMagatyeni ibingoomama bebhathi abakhonzayo ibingengabo abantu abaneentliziyo eziqinileyo nto kunayo bebesenziwa ziziphumo zendlala ukuba babe iintsana, bazise exhweleni ukuba zibulawe. UMaqhinebe ukwazile ukuqina enyaleni nangoku sele ebona ukuba uhili uphumile ezingcongolweni kuba ihlebo labo lalivelile. UMaqhinebe ungumntu ozaziyo iindlela zokuphila kuba ucebisa uSiqhiwu ukuba kufuneka baye egqirheni kuba esithi banomgqwaliso.

Maqhinebe: Sinomgqwaliso ekh'apha Siqhiwu. Kufuneka sifune umntu asinyange lo mgqwaliso ukuba siyafuna ukulungelwa zizinto esizizamayo.

Indima i, Umboniso iv:21

UMaqhinebe ungumntu odidizayo kuba ucebisa uSiqhiwu ukuba anyobe umntu ophetheyo emsebenzini ukuze afumane umsebenzi nalapho uSiqhiwu akakholelwa tu kwaphela yile nto ayixelelwa ngunina.

3.2.6 Siphokazi *Indlal'namanyala* M Lamati 1994

USiphokazi ungumlinganiswa obhetye-bhetye ifuthe lakhe liye lavakala ngenxa yomlinganiswa onguMaqhinebe obe nesibindi esingumangaliso sokumela into ayifunayo. USiphokazi ulukuhleka msinyane ngenxa yemali kwaye uphuma kumzi ohluphekayo. Loo nto ke yinto eqhelekileyo kubanye abantu ababhinqileyo into yokulukuhleka yimali ngenxa yeemeko ezithile umntu athi akhule phantsi kwazo. Ndimcaphula esithi:

Siphokazi: Liza kundifumana (ankqonkqoze, avule ucango angene.) Hello Daddy!

Maqhikizane: Hello sithandwa sam!Uphilile phofu sithandwa? Bendingasakukhumbuli ngako nje!Uzifihle phi na?

Siphokazi: Ndiphilile Daddy. Unjani wena?

Maqhikizane:Ndiphilile nam. Sendingxamele ukude ndive ukuba isicelo sam siyamkeleka na.

Siphokazi: Ukuba siyamkeleka Daddy, ndiza kuwufumana ngoko nangoko umsebenzi?

Indima iv, umboniso ii:82

3.2.7 Nonanti *Inxeba lenkosi* TA Nami 1997

Sifumana umlinganiswa onguNonanti unina kaNgubengwe. Unina uzotywe wangumfazi ozibandakanya nengcinezelo. Uthe wathobela kakhulu imithetho yesiko, akakwazanga ukukhulula unyana wakhe uNgubengwe ebugxwayibeni koko usuke wathula ebona ukuba kuyonakala. Ndingakungqina oku ngokuthi ndicaphule la mazwi akhe:

Nonanti: Sii!!! Ngubengwe mntwanam, nam ndihambisana nawe ngoNosizwe.

Ukuba bendisisidalwa esinamandla kulo mhlaba, inene bendiya kuthi andimboni omnye umolokazana walapha ebukhosini ngaphandle kwakhe

Indima iii, Umboniso i:60

3.2.8 Nosizwe *Inxeba lenkosi* TA Nami 1997

UNosizwe ube ngumlinganiswa olilandeleyo igama lakhe. Umbhali umzobe uNosizwe wangumlinganiswa omhle gqibi, akukho siphene anaso ubuhle bakhe bugqibelele.

Kucacile ukuba ebeyakuwuphatha kakuhle umzi wamaMfengu. Le ntetho ingentla ndingayingqina ngokuthi ndicaphule amazwi kaNonanti:

Nonanti: Owu! ke khona andikaze ndimbone umntwana omhle njengale ntombi yaseNjwaxa, inene bantu benkosi umhle umntwana uthobekile, uneliso elibukhali ngathi leliya likayise, ukukhanya ingathi lilanga. Intombi emzimba utyingatyinga ngathi ngowentyatyambo.

Indima iii, umboniso i:59

Abafazi bayakwazi ukuwaxhasa amadoda abo ngokupheleleyo, kwaye bayakwazi ukuwalwela amalungelo abo, nanjengoko bekwazi ukuphakamisana xa omnye ewile. Abantu basetyhini basoloko bethathwa njengabantu abaxhomekekileyo, ababuthathaka abangakwaziyo ukuzenzela nto. Abafazi ngoku basukile kulaa mgangatho wokuba ngabantu basekhitshini banayongoku imisebenzi yabo ebenza ukuba bathathe inxaxheba nasekuhlaleni.

Ababhali bezi drama bazamile ukuxuba abalinganiswa ngokwezini zabo, kufuneka abantu abangamadoda bangavezwa besoloko bevukelana noomama kufuneka azame amanye amaqhinga ibe ngoomama abavukelana nootata ukuze umdlalo ube nomdla. Ndingaqukumbela ndithi ukuzotywa kwabalinganiswa ababhinqileyo bafakwe kwizikhundla eziphezulu kubonisa ukuba abasethyini bayakwazi ukubamba izikhundla eziphezulu neziphakamileyo ekuhlaleni nabo njengamadoda. Abafazi bayakwazi ukumela into abayifunayo, kwaye banayo ingqondo nto nje kufuneka benikwe isidima esipheleleyo nesibafaneleyo kwaNtu.

ISAPHLUKO SESINE

4.1 INJONGO YESIFUNDO

Injongo yesifundo kukuveza indlela abantu basethyini ababunjwe ngayo kwiidrama zesiXhosa endizichongile. KwaNtu umntu obhinqileyo ebebaluleke kakhulu kuba bathathwa njengabantu abayihloniphe kakhulu inkcubeko yabo. Ezi drama zikhethiweyo zibonakalisa ukungazijongeli phantsi kwabafazi nabo bayazibonakalisa ukuba ifuthe labo liyavakala kuba bavezwe njengabantu abanesibindi, abakwaziyo ukumela into. Kwezi drama kuphuhliswa ukuba oomama basukile kulaa mgangatho wengcinezelo nokusoloko bejongelwe ukuba indawo yabo isekhithshini kuphela.

Ezo nkolelo zokuba indawo yabantu basethyini isekhithshini kuphela, kufuneka bahlale ezindlwini bagcine abantwana zibachaphazele kakubi abantu ababhinqileyo kumZantsi-Afrika ngakumbi kula meko yakudala yobuhlanga kunye nokuxabisa kakhulu inkcubeko. Xa ndithetha ngenkcubeko yinto yokuba bebengabantu abazixabise kakhulu izinto zesiNtu kuba bethobela imithetho ibingabhalwanga phantsi. Abantu basethyini bayakwazi ukucinga izinto ezibalulekileyo nezinto ezakhayo ekuhlaleni. Iwonga labafazi libaluleke kakhulu ekuhlaleni.

4.2 INKCUBEKO EBONAKALISIWEYO KWIDRAMA KANAMI

Sifumana ungquzulwano lwamasiko nezithethe kuba kwaNtu inkosi ibikhethelwa umfazi ekufuneka imzekile ibingaziboneli. Kwaye umfazi ibiba ngowesizwe siphela ayibi ngowayo. Inkosi zakudala bezibonelwa abafazi yona ibisuka nje ixelelwe ukuba uyazekelwa intombi ethile kwaye ibingaphikisi nto. Umfazi lowo wenkosi kufuneka ahloniphe kuba uthathwa njengomama wesizwe kuba wofika komkhulu kuzele yingqokelela yeentsapho ngeentsapho.

Kwidrama kaNami sifumana ungquzulwano lwesiko kuba amaphakathi ahlulelene phakathi, amanye ahambisana nenkosi uNgubengwe ukuba azikhethele umfazi amfunayo, amanye akhaba ngawo omane athi unotshe akukho nkosi iza kuzibonela umfazi apha kuba isiko liyaziwa lidala kwaye linenkqayi amaMpondomise mawangazenzisi.

Loo nkcubeko yiyo ethe yadala ungquzulwano phakathi kwabantu abasadla ngendeb'endala kunye nabaguqulwe lifuthe laseNtshona. linkosi zakomkhulu ngabantu abaxatyiswe kakhulu sisizwe siphela. Ukulahlwa kwesiko nokusengelwa phantsi kwalo kukuphelelwa kohlanga sisidima kutsho ibe ngumdudo woononkala phakathi kwamaphakathi akomkhulu kuba ahlulelene phakathi, amanye ahambisana nenkosi ukuba izikhethela umfazi emthandayo. Amanye amaphakathi agcine isiko, nesidima samaMfengu, kuba bangabantu abagcine isiko labo. Imbangi yokuba kubekho olu ngquzulwano kule mihla ngenxa yesiko yinto yokuba abantu balibona isiko njengento ephelelwayo, okanye liza kuhamba liphelelwe lixesha kuba abantu abalenzi kakuhle. Abantu batshintsha kwinkcubeko yabo ngenxa yeenkonzo abangena kuzo, kwaye inkcubeko yethu asisakwazi ukuyidlulisela kwizizukulwana ezilandelayo ngenxa yeenguqu ezikhoyo kwixesha esiphila kulo.

Isizukulwana esilandelayo into ebangela ukuba bangalikhathaleli isiko yinto yokuba banefuthe laseNtshona kwaye bafunde ngexesha leenguqu apho bathe bafunda khona nabanye abantu bezinye iintlanga nto ke leyo ibinqabile kudala. Kudala ibihlasimlisa umzimba into yokuba ubone intombi yomXhosa itsala umdiza, kwaye enye into ibingaqhelekanga/ibingamnyekekanga kwaNtu ukubona iintombi zifika kwigqabi likalonji(utywala)

Ngenxa yenkcubeko evela nabantu baseNtshona bathe bakudibana nezinye iintlanga zasemzini bayikopa loo nto bacinga ukuba yinto entle. Ukuba ibiyamnyekekile ngekungaphunye epatini kubabazwa ukuba intombi kanantsi iziphethe kakubi ngokusela nangokunxila ingazazi negama layo. Ifuthe laseNtshona kunye nempucuko ethe yabakho ezingqondweni zabantu ithe yabenza ukuba balityeshele isiko. Kudala umfazi ebefana nomkhwetha ehlonipha xa ethetha, ebefundiswa ukuhlonipha ngabafazi abadala ukuba ahloniphe onke amagama asondele kooyise balapha emzini njengomntu ongene isikolo esitsha sobutshakazi.

4.3 INKCUBEKO EFUMANEKAYO KWINCWADI KAMTUZE

Sifumana inkcubeko yokutshintsha kwesiko lesiNtu. Kudala isiko lolwaluko lalisingathwa ngabantu abangootata. Okokuqala lo mcimbi ubu-ethe-ethe kakhulu, uyinto efihlwayo izinto bezingathethwa nje zithiwe pahaha. Amakhwenkwe ebesaluswa kuba kusithiwa angeniswa ebudodeni. Abafazi bebengenanto yakwenza neli siko. Amakhwenkwe ahlala

kumzana wawo ehlathini ekunye nekhankatha lawo ukuwafundisa izinto zasesikhwetheni hayi le nto yangoku yokubhubha kwamakhwenkwe esuthwini.

Ikhankatha lamakhwenkwe bekukhethwa umntu owaziwayo, odume ngemisebenzi emihle, ophangelayo. Loo nkolo ibisenza into yokuba namakhwenkwe aphantsi kwesandla sakhe ayakukwazi ukuvuna into apha kuye. Kweli xesha langoku isiko lolwaluko liphelelwa lixesha kuba ngoku kwaluka iimveku ezibomvu. Ngenxa yempucuko yokhanyiselo lwemfundo bakhona abantwana abangafuniyo ukuya esuthwini, nangenxa yokubhubha kwabakhwetha. Ingxaki apho ikhoyo sifumana ukuba baninzi kakhulu abantu abaziingcibi, ngenxa yendlala ebantwini babone lo msebenzi wokwalusa ingowona banokwenza ishishini lokwenza imali.

Nabo bangenamava kulo msebenzi nabo bayaqhubeka babheke phambili nawo. Nabantwana abangamakhwenkwe balingenela eli siko beselula, kanti kudala kwakusaluka inkwenkwe endala unosala. Ukungenela eso sikolo beculapho amakhwenkwe afundiswa khona ukunyamezela, kuba umntu ungeniswa kwisiko lobuntu obudala ubudoda hayi le nto yangoku yokwalusa iintsana. Enye into ekhokelela ekubhubheni kwamakhwenkwe yile migidi yabo ineendywala ezininzi ekuphumeni kwabo.

Kule drama kaMtuzi kuye kwabonakala ukulingana kwendoda nomfazi. UNomthunzi nguye odlana iindlebe noFikele ngomcimbi wolwaluko. Le drama ibonakalisa ukuba amakhosikazi ayakwazi ukucinga izinto ezibalulekileyo. Oku kulingana kwendoda nomfazi sikubona kuNomthunzi xa ephendula uFikele emxelela ukuba usadla ngendeb'endala. Impendulo kaNomthunzi izalwa kukuba amakhosikazi awanalungelo kwinto edibene nesiko emthethweni wesiNtu asoloko ephantsi kolawulo lwamadoda.

Umgaqo siseko walo mZantsi-Afrika mtsha ufike waguqula yonke into wanika abasetyhini amalungelo okuvakalisa izimvo zabo kuba kudala bephantsi kwengcinezelo. UNomthunzi umfazi kaFikele unophawu olubonakalisa ukukhululeka kwengcinezelo yabafazi ekudala igquba kwiminyaka edlulileyo kusaphethe uRhulumente wengcinezelo, kodwa nangoku basekhona abasetyhini abasazijongela phantsi. Ezi ngcali zibhale ezi drama zizama ukuphuhlisa ukuba abafazi banakho ukuphumelela xa benikwe ithuba.

4.4 INKUBEKO EFUMANEKAYO KWIDRAMA KAMKONTO

Kufumaneka ungquzulwano lwesiko nesithethe sakwaNtu kuba isiko alenziwanga ngendlela efanelekileyo. Izinto ziyaguqu-guqulwa ngokulawulwa ngamaxesha kuba izizwe zibolekisa ngezithethe namasiko ngenxa yefuthe lempucuko. Zikhona izithethe namasiko angakwaziyo ukutshintsha nokuba kungadwe kufundwe kangakanani. Inkubeko kwaNtu ithi umfana xa ezeka umfazi ebehlawula ilobola kodwa kula maxesha angoku ikhona into yokuphikisana kwabafana ngelobola xa kufuneka belobole iintombi.

Isiko lokulobola ngumcimbi ongenasimiselo samda akunyanzelekanga ukuba kuhlalwe kwinto yokuba umfana akhuphe iinkomo ezinga, umntu ukhupha ngokwepokotho yakhe. Ukulobolisa yinkubeko yakwaNtu, yimvelo ekuvelwe ikho kwasebantwini abadala umfana urhola iinkomo ukuze azuze umfazi, ibe ngowakhe ngegunya nesiko. Nomfazi utsho abe nesidima xa elotyolwe emaXhoseni, le nto ibimnika igunya kumafa omzi ukuba akwazi ukubanga izinto zomzi wakhe. Kule drama kubonakaliswe ukrexezo kuba uNomafa utshatile noZinzo kodwa usakwazi ukuba abonane emacaleni noDlangisa. UZinzo ngokwesinTu sifumanisa ukuba ingathi wamthwala uNomafa kuba lisiko lale mihla yangoku.

Intombazana iqutyulwa ithwalwe liqela lamadoda ndingatsho ndithi uZinzo isizathu sokuba amthwale uNomafa wayephelelwe ziinkomo zokulobola kuba umbhali umveze wangumntu ozisokolelayo obephila ngokuthengisa amathambo namakhoba eebhotile. Sifumana ungquzulwano lwenkubeko phakathi kwabantu abaphila kula maxesha angoku. Njengoko lo mbhali wale drama ebhale ngo-1988 ubhale le ncwadi elungiselela ulutsha lweli xesha kuba izinto zitshintshile ngoku kwaye kufuneka sijonge nendawo apho ibali liqhubeka khona.

Ibali liqhubeka eKapa kwaLanga. ULanga yilokishi endala kwaye yindawo ehlala abantu abavela ezilalini abathe bafumana ifuthe lasezidolophini. Abantu bakwaLanga ngabantu abahlala ndaweninye kumakhaya asondeleleneyo. Bathe aba bantu bakufumana ifuthe ledolophu yatshintsha inkubeko yabo kuba besithi amaxesha ngamanye bona bahamba neenguqu zomZantsi-Afrika wesininzi.

Loo nkubeko yiyo edala ungquzulwano phakathi kwesiko nezithethe zabantu abaNtsundu. Enye into edala ungquzulwano kumasiko nezithethe akwaNtu yimfundo.

Abantu bathe bakufumana ukhanyiselo lwemfundo batsho bavuleka iingqondo bawabona amasiko njengezinto ezibaqhwayela umva. Omnye unobangela wokulahlwa kwesiko ziinkonzo ezininzi ezithe zavela zafika zatshintsha iindlela abantu ebebeqhuba ngayo izinto zabo. Ukulahlwa kwesiko nokusengelwa phantsi kwalo kukuphelelwa kohlanga sisidima nesithozela kuba abantu baphela betyeshela yonke into abakhule beyenza.

4.5 INKCUBEKO EFUMANEKAYO KWIDRAMA KALAMATI

Umntu obhinqileyo ngumntu oxabiseke kakhulu kwaNtu ingakumbi ekukhuleni kwakhe ubethathwa njengentyatyambo yesizwe. Uthi akukhula abe ngumntu omdala itshintshe yonke loo nto umve ebizwa ngamagama athile kuthiwe ligqwirha. ULamati uphuhlisa le ntetho ngokuthabatha abantu basetyhini abenzise umsebenzi ongcolileyo wokuba abantwana babathumele kwixhwele ukuze banqunyulwe iintloko.

Umbhali uthabatha abantu basetyhini kuba esithi bangabantu abanezibindi zokwenza into, kwakhona uphinda athi abafazi abazokuqondwa ngamapolisa kuba ngabona bantu baziwayo ukuba bangababeleka abantwana. Kusetyenziswe oomama ukuphuhlisa ubugqwirha kuba uLamati usebenzise abafazi ukuzalisekisa intetho yokuba abantu basetyhini bathathwa njengabantu abathakathayo.

Umbhali usebenzise abafazi xa efuna ukuveza izimanga zendlala kuba uyazi ukuba abafazi ngabona bantu basokolayo abahamba begajaza emizini befuna into yokutyisa iintsapho zabo. Kwakhona inkcubeko ezanywa ukuvezwa apha yinto yokuba abafazi bomelele bayakwazi ukumelana neendzingo zehlabathi, bangabantu abakwaziyo ukuzama xa kukho imimoya ebhudlayo indlala.

Sifumanisa ukuba abantu basetyhini bavezwe bengabantu abakwaziyo ukuzimela bebodwa kuba asiva nto ngabayeni babo, ngako oko kucacile ukuba intetho ethi: utata yintloko yekhaya iya iphelelwa lixesha kuba kweminye imizi kusebenza abantu abangoomama. Abasetyhini bangabantu abakwaziyo ukwenza yonke into ngaphandle koncedo lwabantu abangamadoda.

Umbhali usebenzise abafazi kuba besaziwa njengabantu abawabulalayo amadoda, waphinda wabaqhubisa umsebenzi wokubulala iintsana. Aba bafazi sibabonile ukuba bangabantu abakhonzayo, bangoomama bebhathi kodwa bakwazile ukuba bazibeke

ecaleni iibhatyi zabo baqhubeke nomsebenzi wabo bandule babuye bathandazele izono zabo. Zonke ezi ziganeko zenziwa ngabafazi zicacisa ukuba abangabo abantu abaxhomekekileyo bafuna ukuzizamela.

Abafazi banesiphiwo sokwenza izinto zakwaNtu, ukwaluka umsingizane kusenziwa iintambo yokuthunga izindlu ingakumbi ezilalini wenziwa ngabafazi lowo msebenzi ubunokwenziwa ngabantu abangootata. Umbhali uzamile ukubonakalisa ukuba abantu basetyhini banakho ukwenza into iphumelele kwaye bayakwazi ukuwenza nomdlalo uphumelele ube nomdla ingasoloko ingamadoda akhala phambili.

4.6 INDLELA ISIKO ELIBONAKALISWE NGAYO KWEZI DRAMA ZINE

Isiko ngoyena ndoqo uphambili kwezi drama. Zonke zibhekiselele kwisimo sentlalo kuba zithetha ngezinto ezenzekayo kuluntu. Oyena ndoqo bazama ukuwubonisa yinto yokuba isiko linakho ukutshintsha njengoko namaxesha ehamba. Intlalo-ntle yeentlanga ezimnyama ngokubanzi itshintshile ngoku ngenxa yefuthe laseNtshona nendlela ekuhlalwa ngayo. Abantu abaninzi bahlala ezidolophini apho bangenzi khona masiko nabo bawenzayo abawenzi ngendlela kuba akubikho nobuhlanti obu bokunqula izinyanya.

Abantu bawalahla amasiko abo, kuba banefuthe lemfundo apho bathe balibona khona ukuba isiko liyabambezela. Ezi drama zizama ukugxininisa kakhulu kwisiko lokwendiselana eyona nto ibixatyiswe kakhulu kwaNtu. Eli siko belisenziwa kuba bekusakhiwa ubuhlobo phakathi kwemizi emibini, kwaye kudala intombi ibikhethelwa isoka ngabazali kuba bekukho inkolo yokuba bona bawazi kakuhle loo mzi uzakwendela intombi yabo. Kule mihla iintombi ezininzi azendi ziyahlalisana zingakhange zicelwe kooyise bomfana. Ezi drama ndizichongileyo zizama ukukhalimela ukuba isiko alisenziwa ngendlela ekwakuqhutywa ngayo kudala.

Ukudibana kweentlanga ezimhlophe nezimnyama kwenze ukuba abantu abaNtsundu bahlale intlalo yokulinganisa izizwe babone ukuba amasiko anamandla ngala asemzini awabo alula umbone ubani ephucukile, engaziboni ukuba uyalambatha. Kweli xesha siphila kulo sifumana ungquzulwano lwesiko ingakumbi kumcimbi wobulawu kuba iinkosi bezikhethelwa abafazi bezingaziboneli. Ngenxa yemfundo ethe yatyhila iingqondo zabantu baqonde ukuba loo nto iyakubabambezela. Iinkosi zakudala bezibonelwa abafazi yona ibisuka nje ixelwe ukuba uyazekelwa intombi yasemathileni kwaye ibingaphikisi nto.

Umfazi lowo ibiba ngumntu ohloniphekileyo, ohloniphayo kuba ugcina iintsapho ngeentsapho zakomkhulu.

Indlela isiko elivezwe ngayo kwezi drama livele ngongquzulwano, sifumana abantu abasadla ngendeb'endala nabantu abakhanyiselweyo. Sifumana iindidi zabantu ezimbini ezibambelele esikweni nabantu abahamba nokutshintsha kwamaxesha. Oku kubonakalisa ukuba ngokuhamba kwamaxesha nangokhanyiselo lwabantu isiko linokuhamba liphele ingakumbi kwesi sizukulwana sikhulayo. Isiko ibiyinto edluliselwa kwizizukulwana kodwa ngenxa yeenguqu ezikhoyo kwixesha esiphila kulo loo nto ayikwazi ukwenzeka. Isizukulwana esilandelayo into ebangela ukuba bangalikhathalele isiko yinto yokuba banempucuko yaseNtshona, kwaye bafunde kwixesha leenguqu apho bathe bahlangana khona neentlanga ngeentlanga kunye nabantu basemzini abelungu.

Ndingatsho ndithi kuhle ukuzinyulela into entle komnye umntu, udibanise naleyo yakho kodwa ungasuke le yakho uyijule kude. Ndizama ukukhumbuza abantu ngemvelaphi yabo nendlela elibaluleke ngayo isiko kwaNtu.

ISAHLUKO SESIHLANU

Isiphelo kunye nesishwankathelo sophando ngokubhekiselele kubalinganiswa abangabafazi kwiidrama zesiXhosa. Ulwahlulwa-hlulo lweedrama ngokwamaxesha lubaluleke kakhulu kwesi sifundo. Ezi drama ndizikhethe kuba zibhalwe ngokwamaxesha ohluka-hlukeneyo. Nazi ezi drama zine ndithetha ngazo:

- a) Mtuze, **Umdlanga** 1976
- b) Mkonto, **Inzonzobila** 1988
- c) Lamati, **Indlal'namanyala** 1994
- d) Nami, **Inxeba lenkosi** 1997

UMtuze ubhale ngo-1976 kwiminyaka yakudala apho abantu babesabambelele kakhulu kumasiko nezithethe zakwaNtu. Idrama kaLamati ibhalwe ngo-1994 apho abantu abaNtsundu bebegala ngqa ukuvotela uRhulumente wesininzi nalapho abantu basetyhini bathe bazibalula khona ngolwazi. Abalinganiswa abangabafazi badlala indima ebalulekileyo kwaye bayakwazi ukujika kwizimo zabo ngokuthi baguqulwe ngabanye abalinganiswa basetyhini ngokubanika amacebiso abalulekileyo ebomini bomntu obhinqileyo.

Ezi drama zine zichongiweyo zibonakalisa ukungazijongeli phantsi kwabafazi. Abantu basetyhini bayazibonakalisa ukuba bangabantu abanesibindi, bayakwazi ukumela into. Kwezi drama kuphuhliswa ukuba oomama basukile kulaa mgangatho wokuba ngabantu basekhithshini abasoloko befunwa ukwenzelwa izinto ngabantu abangamadoda.

Ingcinezelo yenye yezinto ezibangele ukuba abantu abangoomama atyeshelwe amalungelo abo, kuba babethathwa njengabantu bokugcina izindlu, abantwana, bajonge nemizi xa amadoda ebheke empangelweni. Ezi drama zizama ukubonakalisa ukuba lidlule elo xesha, abafazi kufuneka baphume iphulo beme ngeenyawo balwele amalungelo abo ngokufanelekileyo kuba zisekhona iindawo apho amakhosikazi ajongelwa phantsi.

Abantu basetyhini basoloko bethathwa njengabantu abaxhomekekileyo, ababuthathaka abangakwaziyo ukuzenzela nto, abangaphantsi kwamadoda, abasoloko belulamele ukuphathwa. Ababhali bezi drama babonakalisa ukomelela kwabafazi nokungazijongeli phantsi kwabo. Kubonakalisiwe ukuba indawo yomntu obhinqileyo ayisekho sekhithshini kuphela banakho ukuzimela bakwazi nokuphila ngaphandle kwesandla somntu oyindoda.

5.1 UMLINGANISWA ONGUMFAZI KWINZONZOBILA-1988

UNomafa umgumlinganiswa owomeleleyo nonesibindi kuba akazange aluxele usana kuZinzo umyeni wakhe ukuba lolukaDlangisa. UNomafa iimpembelelo zakhe ziyabonakala kuba uDlangisa uhlala amcinge nangona etshatile.

UNomafa unomqolo, akayoki ukuvakalisa uluvo lwakhe. UDlangisa umbizela ehotele efuna ukuba baxoxe ngekamva likaBhongo. Silindele ukuba uNomafa angayi kuba akazange amhoye, uqala ngoku ukuqhagamshelana naye unyana wakhe sele emdala engugqirha ophumeleleyo. UNomafa yinkonkxa enethayo uyambona uZinzo ukuba uyancungcuthekiswa nguDlangisa kodwa akamhlebeli unobangela, ndingatsho ndithi uyinzonzobila, uyindawo emnyama enamanzi anzulu azolileyo oyikekayo. Oku ndingakunqina ngale ntetho:

Mamntakwenda: Mamdingcwabe ngaphaya kwamathambo esifuba. Mathambo am tywinani de ndokutshona.

Indima ii, umboniso ii:26

UNomatshawe naye akazibandakanyi nengcinezelo yabafazi kuba unenxaxheba enkulu kumbutho wasekuhlaleni onjengeWhayi. Umbhali umbumbe exakekile equlunqa intetho yakhe kuba yayiza kuba nguye isithethi sembeko. UNomatshawe uphuhlisa ukuba oomama basukile kulaa mgangatho wokuba ngabantu basekhithshini. Umfundisi ucinga ngabantu bokumela ulutsha, uDlangisa kunye noNomatshawe, akakhethanga indoda yodwa, into ebonakalisa ukuba umenze wakwinqanaba elinye nomyeni wakhe. Oku ndingakuxhasa ngale ntetho:

Nomatshawe: Wenze kaloku uze kundincedisa kwesi speech ndisilungiselela iWhayi. Ndiva into yokuba kuza izikhakhamela zasembusweni namakhosikazi azo, ngoko ke kuya kufuneka ukuba umgangatho ndiwuxhome.

Indima i, umboniso ii:vii

5.2 ABALINGANISWA ABANGABAFASI KUMDLANGA-1976

UNomthunzi uzotywe wangumlinganiswa onempucuko yaseNtshona kuba uyazibona iinguqu ezikhoyo entlalweni kwaye akazichasanga. Naye ifuthe lakhe liyavakala kusapho lwakhe. UNomthunzi ungumntu ofikelelekayo kwaye uyaluqinda uxanduva lolutsha lwanamhlanje. ULanga uthe akuba nengxaki kwaba lula ukuyiphalaza kunina akakhange aye kuyise. Ungumdibanisi wemihlambi eyalanayo. UNomthunzi ubonakalisa ukuba ungumfazi weenguqu akatyhafanga, akazisengeli phantsi, akoyiki ukuvakalisa uluvo lwakhe kuFikele kuba umthatha njengomlingane wakhe njengoko betshatile. Ndimcaphula esithi:

Nomthunzi: Usadla ngendeb'endala ukuba uphelele apho.

Indima i, umboniso i:iii

UCikizwa uzotywe wangumlinganiswa onobu ethe-ethe bengqondo, ungumntu othatheka msinyane yinto ayivayo. Ifuthe lakhe liza kakubi kuba uvile ukuba uLanga yinkwenkwe wabhebhetha akafuna nokumbona. Uzidibanisa neentshaba zikaLanga, wenza amayelenqe kunye nazo. Uvezwe walibhetye-bhetye kakhulu elingakwaziyo ukuzimela elixhomekeke kwabanye abantu. Uyeke ooNzame badlala ngaye ngenxa yokungabi namqolo. Sikufumana oku kule ngxoxo ingezantsi:

Cikizwa: Andikambuzi, kodwa ooNzame bathi usithela ngelithi walukele esibhedlele.

Indima ii, umboniso ii:14

UNobantu uchubekile engqondweni, akakwazi ukuvala umlomo xa kusunakala. Ifuthe lakhe liyabonakala usoloko enqwanqwada uCikizwa, kwizenzo zabo ezigwenxa. UNobantu uzibona izinto zikude ngenxa yobukrele-krele bengqondo yakhe kuba umvusile uCikizwa emaqandeni. Ifuthe likaNobantu liyavakala kuwo omabini la macala angavaniyo. Ungumntu obonakalisa uphawu lokukhululeka kwingcinezelo yabafazi ekudala yaba khona kwiminyaka edlulileyo. Oku ndingakuxhasa ngale ntetho:

Nobantu: Xa athi walukile ukhathazwa yintoni ke wena kuloo nto? Akuyongcibi yaye akunguye nomlolongi masiko amaXhosa. Wena wamnkela le nto uyixelelwayo ngumfana womXhosa qha ke.

Indima ii, umboniso ii:15

UNontando, ongumfazi kaLanga wahlukile yena kuCikizwa, ufundile, uyintombi evuthiweyo kwaye ungumntu ongazihoyanga izinto ezikude kunaye. Liyabonakala ifuthe lakhe kuba wadibana noLanga akakhange abuze ukuba uyinkwenkwe okanye uyindoda na. wakhuthaza uLanga ukuba agqibezele esikolweni, kwaye akakhange abe nenqala kubahlobo bakaLanga. UCikizwa ebekwazi ukuhambela uLanga kodwa uNontando ebengenangxaki ngaloo nto. Ndimcaphula esithi:

Nontando: Angafi torho(Bahleke)Akazange amve uJoe Tex xa athi loo nto unayo yigcine? Kaloku akungekhe ubale kathathu uyilahle kwesiya sinkone, icholwe ngomnye umntu.

Indima vi, umboniso ii:60

Kule ncwadi kaMtuzi kuye kwabonakala ukulingana kwendoda nomfazi kwasentloko. Le drama ibonakalisa ukuba amakhosikazi ayakwazi ukucinga izinto ezibalulekileyo nezakhayo. Oku kulingana kwendoda nomfazi sikubona uNomthunzi xa ephendula uFikele emxelela ukuba usadla ngendeb'endala. Oku kuzalwa kukuba amakhosikazi awanalungelo kwinto edibene nesiko emthethweni wesiNtu asoloko ephantsi kolawulo lwamadoda.

5.3 INDLELA ABABUNJWE NGAYO ABALINGANISWA KWIDRAMA KANAMI-1997

Sifumana umlinganiswa onguNonanti unina kaNgubengwe. Yena uzotywe wangumfazi ozibandakanya nengcinezelo. Uthe wathobela kakhulu imithetho yesiko, akakwazanga ukukhulula unyana wakhe uNgubengwe ebugxwayibeni koko usuke wathula ebona ukuba kuyonakala. Ndingakungqina oku ngokuthi ndicaphule la mazwi akhe:

Nonanti: Sii!!! Ngubengwe mntwanam, nam ndihambisana nawe ngoNosizwe. Ukuba bendisisidalwa esinamandla kulo mhlaba, inene bendiya kuthi andimboni omnye umolokazana ngaphandle kwakhe.

Indima iii, umboniso 1:60

UNojenti naye unina kaNombali ngumfazi apha ongaziyekeliyo kuba ebexelelwa ngumyeni wakhe yonke into egqityiweyo entlanganisweni. Oku ndingakuxhasa ngale ntetho:

UNojenti: (Naye ebona umyeni wakhe sh----ss-k thula ngoku mna andifuni kungena enkathazweni. (Bayathula de angene uMasiza, uNombali usala esiya kwenza impungo)

Indima vi, umboniso 1:49

UMasiza: (Ecima iliso enkosikazini) Khawutsho ke ingaba ngenene ude wayivelisa iminqweno yethu kwintombi yethu

UNojenti: (Encuma) Kunjalo nje andimqhelisanga tu kwaye yonke into ndayithetha ngathi iphuma apha kum, ngelithi ndiyamhlebelala andifuni ukuba usibhaqe okanye usive xa sithetha.

Indima iv, umboniso iii:88

UNojenti unayo indima ayithabathileyo ngokwenda kukaNombali noxa nje izimvo zakhe bezigqitha kumyeni wakhe kuqala.

UNosizwe uzotywe wangumlinganiswa olilandeleyo igama lakhe. Umbhali umzobe wamhle gqibi, akukho siphene anaso ubuhle bakhe bugqibelele. Kucacile ukuba ebeza kuwuphatha kakuhle umzi wamaMfengu ukuba ebetshatile noNgubengwe. Mve xa esithi:

Nonanti: Owu! ke khona andikaze ndimbone umntwana omhle njengale ntombi yaseNjwaxa, inene bantu benkosi umhle umntwana uthobekile, uneliso.

Indima iii, umboniso 1:59

5.4 UKUZOTYWA KWABALINGANISWA KWIDRAMA KALAMATI-1994

UMaqhinebe uzotywe wangumlinganiswa apha onesibindi kakhulu, ukwazile ukuyimela into kwade kwasekugqibeleni nangoku sele ebona ukuba umqolo uphandle usazimisele ukuxoka.

UMagatyeni uzotywe wangumfazi onentliziyo yentaka. Uyabufuna ubutyebi nto kunayo ufunyenwe bubugwala. Nangoku uSajini Ntamo adibana nabo uMagatyeni uthetha izinto engekabuzwa nokubuzwa oku. Oku ndingakuxhasa ngale ntetho:

Maqhinebe: Thina siphuma aph'ekliniki. Sithunywe ngugqirha ofikileyo phaya ukuba size kulanda olu sana.

Magatyeni: Kodwa ingathi iza kusibambisa le nto. Ndiyayoyika.

Maqhinebe : A Suka ! Akukho nto ungayoyikiyo wena. Woyika nesithunzi esi sakho. Usana silufumene ngoku. Cinga ngobutyebi obu uzakubufumana qha wena.

Indima ii, umboniso vi:76

USiphokazi ungumlinganiswa olibhetye-bhetye olukuhleka msinyane ngenxa yemali kwaye uphuma kumzi ohluphekayo. Loo nto ke yinto eqhelekileyo kubanye abantu ababhinqileyo into yokulukuhleka yimali ngenxa yeemeko ezithile abaphila phantsi kwazo abantu. USiphokazi ungejwe nguSirhezu kodwa akaneli tu yileyo ufuna ukutya imali kaMaqhikizane, kodwa uSiqhiwu wazama ukunqanda amanzi engen'endlwini ngokuthi ambekele zonke izinto ezibalulekileyo apha ebomini bakhe.

UMagatyeni naye akamnikanga thuba uSiphokazi, uthe xa esafuna ukubonisana naye wasuka wabhebhetha. La mazwi afumaneka apha ngezantsi:

Siphokazi: Mama Gatyeni, ndinento endifuna khe sibonisane ngayo.

Magatyeni: Uncede ke Siphokazi, ungandixeleli ukuba kukho umfana okucelayo.

Indima i, umboniso vi:24

Umbhali ukwazile ukubonisa imbangi yesenzo sikaMaqhinebe kunye noMagatyeni ukuba yindlala ebangele ukuba bajike kwizimo zabo zokukhonza bahambisane nobugwenxa. ULamati uzamile ukuyiphuhlisa kakhulu intetho ethi **Indlal'inamanyala** kuba sizibonile iziganeko ezenzekayo ngenxa yendlala.

5.5 UKUBUNJWA KWABAFAZI KWIINCWADI ZEDRAMA ZESIXHOSA

Ukubunjwa kwabafazi kwezi ncwadi zedrama zesiXhosa kubaveze abafazi bangabantu esinokubajonga ngenye indlela kuba sibabonile besenza izinto ezintle, bezama ukuphuhlisa imisebenzi yabo eluntwini. Ukubonakaliswa kwabafazi bedibana emilanjeni ababhali bedrama bayiveza njengendawo apho abafazi bathi bakwazi khona ukuveza izimvo zabo, kuba sukuba bedibene ndaweni bezityanda imbilini.

Kwaye kudla ngokubakho abantu ababhinqileyo abaza neendaba kuba bona abayeni babo baxoxa nabo imicimbi edla umzi kumakhaya abo. Kwakhona ababhali bedrama zesiXhosa ezichongiweyo babumba abafazi ngokubafanisa neentyatyambo zesizwe kuba kaloku umntwana oyintombazana ubekhula ethathwa njengentyatyambo yekhaya lakhe. Abanye oomama babunjwe bangamabhetye-bhetye angakwaziyo ukuvakalisa izimvo zawo asoloko egqityelwa ngabanye abantu nakwimicimbi ebalulekileyo.

Abanye abafazi babonakaliswe benefuthe elivakalayo kwabanye abalinganiswa. Abasetyhini bangabantu abavezwe kwezinye iidrama bengazamnkeli tu kwaphela iimpawu zengcinezelo yabafazi ekudala igquba kwisithuba seenkulungwane ezidlulileyo. Bakhona abafazi abangazityhafisiyo, abangazijongeli phantsi, abangoyikiyo kananjalo ukuvakalisa uluvo lwabo. Abalinganiswa abangoomama aboyisakali ncam ngenxa yokuba banazo iimpawu zobugorha qha abanye babethwa bubu ethe-ethe bengqondo nobutyhakala.

Sifumana abalinganiswa abachubekileyo, abakwaziyo ukuvula umlomo xa bebona kusonakala. Aba balinganiswa basoloko benqwanqwada abanye basetyhini ingakumbi xa kufuneka benike iingcebiso xa besenza izinto eziphuthileyo. Abalinganiswa abachubekileyo abangabafazi siyakwazi ukubafumana. Bakhona abafazi abanobukrele-krele bengqondo abakwaziyo ukuvusa abanye ukuba bangalali buthongo xa kusonakala. Siyabafumana abantu ababhinqileyo abaziimazi eziphala kunye neenkabi ngenxa yobuchopho bokuyibona into ukuba izakuba nesiphelo esibi.

Bakhona abasetyhini abasatshila ngezasendulo abathi bathobela amadoda, abangayiboniyo inguqu empilweni yabo. Abo bafazi banjalo bazenza izisulu ngaphandle kwesizathu kuba bengafuni ukujika iingqondo zabo. Sifumana oomama abaziisimboli zokhanyo nempucuko kuba bayazibona iinguqulelo ezintsha entlalweni yabo kwaye abazichasanga. Bakhona ababhinqileyo abalubonayo uxanduva lolutsha lwanamhlanje. Ndingaqukumbela ndithi ukuzotywa kwabalinganiswa ababhinqileyo bafakwe kwizikhundla eziphezulu kubonisa ukuba abasetyhini bayakwazi ukubamba izikhundla eziphakamileyo ekuhlaleni nabo njengamadoda. Abafazi bayakwazi ukumela into abayifunayo, kwaye banayo ingqondo nto nje kufuneka banikwe isidima esipheleleyo nesibafaneleyo kwaNtu.

5.6 UGXEKO LWABALINGANISWA BASETYHINI

Abantu basetyhini basoloko bethathwa njengabantu abaxhomekekileyo, ababuthathaka, abangakwaziyo ukuziqulungela izinto, abangaphantsi kwamadoda, abathathwa njengabantu abathanda imali, abantu abaziwa ngokubulala amadoda ngenxa yemali. Bangabantu abacingelwa njalo ngamadoda, kuthiwa indawo yabo isekhitshini kuphela.

Ezi ngcingane zisenokuba zazibangelwa yingcinezelo nendlela abantu abakhule ngayo. Kudala sikhule kukho imisebenzi eyaziwa ukuba yeyootata kuphela. Ezo nkolelo zinjalo zibachaphazele kakubi abantu ababhinqileyo. Abafazi banakho ukuzenza zonke izinto ezenziwa ngamadoda ukuba banakho ukunikwa ithuba. Oomama bavinjwa amalungelo okusebenza kwezoshishino kuba kwakufuneka beshiyeke emakhaya bajonge iintsapho ngasemva.

Ukuzotywa kwabalinganiswa ababhinqileyo bekwizikhundla eziphezulu kubonakalisa ukuba abafazi banaso isakhono sokusebenza. Okunye abafazi banabo ubuntu mabangajongelwa ukuba bangababulali ukuba injalo loo nto uzube enesizathu esivakalayo esibangele ukuba enze loo mposiso.

5.7 ISIPHELO

Abafazi bangabantu abangatyhafisiyo, abantu abakwaziyo ukusombulula iingxaki kuba bayaluqonda uxanduva oluthwele lulutsha lwanamhlanje. Abantu abangoomama bayafikeleleka ebantwaneni babo. Bangabantu abakwaziyo ukuthibaza impixano phakathi kwabantu kuba basoloko besondele kubayeni nasebantwaneni babo. Bakhona abafazi abangazibandakanyiyo nengcinezelo kuba banenxaxheba enkulu kwimibutho yasekhuhleni. Aba mama baphuhlisa ukuba basukile kulaa mgangatho wokusoloko behleli ezindlwini belindele ukwenzelwa izinto. Iwonga lababhinqileyo libaluleke kakhulu kuba amakhosikazi ayakwazi ukumela into ayifunayo, anemisebenzi ayenzayo emihle kakhulu ukuthunga, ukupheka, ukuqhuba iinqwelo moya, nto ke leyo yayinqabile kudala ukubona umntu ongumfazi eqhuba. Ukanti bayakwazi ukuthabatha izigqibo, kuyo yonke loo nto banobuntu kunye nobubele. Amakhosikazi ayakwazi ukucinga izinto ezibalulekileyo nezakhayo apha ebomini kuba asoloko enika neengcebiso kubantu abangootata.

IBHIBHLYOGRAFI

- Baldick, C. 1990. **The Concise Oxford Dictionary of Literary Terms**. New York: Oxford University Press.
- Bentley, E. 1966. **The Life of Drama**. London: Methuen & Co. Ltd.
- Brooker, P. 1999. **Cultural Theory: A glossary**. London: Arnold Publishers.
- Brooks and Warren, 1959. **Understanding Fiction**. New York: Appleton Century-Craft..
- Cohen, B. 1973. **Writing about Literature**. Illinois: Scott, Foresman & Company.
- Fishman, J.A. 1976. **Advances in the Sociology of Languages**. Netherlands: Mouton & Co.
- Forster, E.M. 1954. **Aspects of the Novel**. London: Penguin Books.
- Heese, M and Lawton, R. 1988. **The New Owl Critic**. Goodwood: Nasou.
- Hilliard, R.L. 1976. **Writing for Television and Radio**. New York: Hastings House Publishers.
- Hooks, B. 1992. **Black looks Race and Representation**. Boston: South End Press.
- Hudson, R.A. 1980. **Sociolinguistics**. Cambridge: Cambridge University Press.
- Jafta, D.N. 1978. **A Survey Of Xhosa Drama**. Unpublished M.A dissertation: University of Zululand.
- Kemp, S and Squires, J. 1997. **Feminisms**. New York: Oxford University Press.
- Lamati, M. 1994. **Indlal'namanyala**. Swaziland: MacMillan Botswana Publishers.
- Leesing, M. 1994. **South African Women Today**. Cape Town: Maskew Miller, Longman.

Lukens, RJ and Cline, K. 1995. **A Critical Handbook of Literature for Young Adults**. New York Harper Collins Publishers.

Mabuza, JKN. 1988. **The Short Story in Zulu**. Unpublished M.A dissertation: Johannesburg: Rand Afrikaans University.

Moi, T. 1985. **Sexual, Textual Politics: Feminist Literary Theory**. London & New York.

Mkonto, BB. 1988. **Inzonzobila**. Pretoria: Via Afrika.

Mtuze PT. 1976. **Umdlanga**. Goodwood: Via Afrika.

Munch, R and Smelser, J. 1992. **Theory of Culture**. USA:University of California Press.

Murray, P. 1978. **A Glossary of Major Terms**. United States Longman Publishers.

Nami, TA. 1997. **Inxeba Lenkosi**. Cape Town:Juta & Co, Ltd.

Nicholson, LJ. 1986. **Gender and History, the Limits of Social Theory in the Age of the Family**. New York: Columbia University.

Payne, M. 1997. **A Dictionary of Cultural and Critical Theory**. Oxford: Blackwell publishers.

Pfister, M. 1988. **The Theory of Drama and Analysis of Drama**. New York: Cambridge University.

Pickering, K. 1988. **How to study Modern Drama-London**. MacMillan Publishers.

Satyo, SC. 1981. **Uphengululo LwesiXhosa ibanga-9 nele 10**. Pretoria: De Jager-Haum.

Satyo SC. 1988. **Igrama noncwadi lwesiXhosa ibanga-10**. Cape Town: Via Afrika Limited.

Satyo SC. 1992. **Igrama noncwadi lwesiXhosa ibanga-10**. Cape Town: Via Afrika Limited

Saule, N. 1988. **Amaciko**. Arcadia: Bard Publishers.

Scholes, R and Kellog, R. 1966. **The Nature of Narrative**. London: Oxford University Press.

Scholes and Klaus. 1971. **Elements of Drama**. New York: Oxford University.

Smiley, S. 1971. **Playwriting: The Structure of Action**. New Jersey: Englewood Cliffs.

Sowetan, 1999. **New Definitions of feminism**.

Stevick, P. 1967. **The Theory of the Novel**. London: MacMillan Publishers.

Styan, JL. 1965. **The Dramatic Experience**. London: Cambridge University Press.

Styan, JL. 1971. **The Dramatic Experience**. London: Cambridge University Press.

Taylor, B. 1969. **Cultural Ways: A compact introduction to cultural anthropology**. Kansas State University.

Tshabe, SL, Mini, BM. and Mkonto, NV, 1989. **IsiXhosa Sezikhuthali**. Pretoria: De Jager-Haum.

Wallis, D. 1930. **Culture and Progress**. New York: Whittlesey House.

Williams, R. 1981. **Culture**. New York: Sons & Co Ltd Glasgow.